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THE PACIFIC



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The Poor Man's Sheaf.

h E SAW the wheat-fields waiting
All golden in the sun,
And strong and stalwart reapers
Went by him one by one.
"Oh, could I reap in harvest!"
His heart made bitter cry;
"I can do nothing! nothing!
So weak, alas! am I."

At eve a fainting traveler
Sank down beside the door;
A cup of crystal water
To quench his thirst he bore.
And when, refreshed and strengthened,
The traveler went his way,
Upon the poor man's threshold
A golden wheat-sheaf lay.

When came the Lord of harvest,
He cried, "Oh! Master kind,
One sheaf I have to offer,
But that I did not bind.
I gave a cup of water
To one athirst, and he
Left at my door, in going,
This sheaf I offer thee."

Then said the Master softly,
"Well pleased with this am I;
One of my angels left it
With thee, as he passed by.
Thou mayst not join the reapers
Upon the harvest plain,
But he who helps a brother
Binds sheaves of richest grain."

—Eben E. Rexford.

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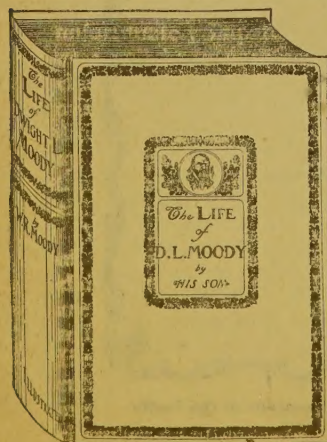
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THE PACIFIC

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"First pure, then peaceable . . . without partiality and without hypocrisy"

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, November 1, 1900

A Thought.

The world was bleak and empty and cold
And wretched and hopeless and very old.
God gave me a thought: a new world grew.
The thought recreated the world anew.

—S. W. Foss.

The two numbers of *The Pacific* in which were reported the meetings of the California Associations have been pronounced "excellent numbers." It is very evident that they carried to the churches a large amount of information which could have been disseminated in no other way. No report at the mid-week meeting can give anything comparable with what was given in *The Pacific*. But those papers did not reach half the number of people they should have reached. A lady who worked for many years in the printing office of *The Pacific*, now residing in a town of several thousand inhabitants not far from San Francisco, said to the present writer last week, "I am astonished at the number of Congregationalists in our town who do not take *The Pacific* and who ought to take it, being abundantly able to do so." The churches of this coast could with great advantage provide money to put a man into the field for a year or two for the purpose of impressing upon the minds of the people the value of this paper. If it went regularly into fifteen hundred or two thousand more homes we should see ere long a great uplift in the work of the Kingdom through Congregationalism.

The Rev. T. T. Munger, who resigned recently the pastorate of the United Congregational church of New Haven, Connecticut, was once pastor of our church at San Jose. He hearkened to the counsel of Horace Greeley, "Go West, young man, go West," at one time, but he concluded not to abide by it. Returning to the East he found a larger field for usefulness than would have been his out here, and became with the passing years quite cele-

brated. In his letter of resignation he says that he thinks it wise for men to lay down the responsibilities of positions calling for the aid of all their faculties, while yet at the highest point of efficiency. It is his opinion that with the vast majority this time comes when they have attained to seventy years. "There are exceptions," he says, "but he who over-steps the mark incurs the risk of great mistakes, the worst of which is his own insensibility to them." We know some persons many years past the three-score and ten age-point who are not making these mistakes, but who are in every way an inspiration wherever they go. On the other hand, we know of others who are making mistakes and who are seemingly insensible of them. Fortunate are they who have some good friend stout-hearted enough to tell them they are thus stumbling.

In other conflicts besides those between capital and labor, the miners' strike just ended ought to be suggestive. Temperance, i. e., self-control, i. e., the ability to govern the temper, is one of the first qualifications for the ideal reformer. Yet, far too often a good cause is made the cover for unchristian violence of passion, intemperance of speech, and slanderous misrepresentation, such as in point of evil fall little, if any, short of that which is assailed. There are thus some of the reforms, lying nearest to the heart of Christianity, which have more to fear from their professed advocates than from open foes. We listened not long since to an outbreak of unreasoning passion in which all kindly charity, all decent respect for honest differences of opinion, all becoming reverence for constituted authority, were thrown to the wind, honorable men being charged with the meanest vices and the most outrageous crimes. Yet, the sole difference between the assailant and the assailed related merely to methods, not at all to the end, as to which there was entire agreement. Such need

to remember that social reforms are a battle of manhood with evil, that it is "the seed of the *woman*," not another snake, "who is to bruise the serpent's head." Michael, the archangel, is a good model for all earnest reformers. "Contending with the devil in dispute about the body of Moses," we are told, "he durst not bring against even him a railing accusation, but said the Lord rebuke thee."

The ending of the great Pennsylvania coal strike, in the practical attainment of the miners of all for which they contended seems a fitting occasion for the Doxology. It is an outcome honorable and advantageous, alike for the operators and the workers. It shows that the spirit of fraternity has advanced beyond what has been generally thought. This certainly is the view we prefer to take. Not in vain did the leaders of the movement appeal to a Christian public sentiment. Their grievances were real, temperately stated, and generally recognized as demanding redress. A manly self-restraint has for the most part characterized the movement; a restraint all the more commendable, when the personality of the average miner, and the history of previous strikes are considered. Nor is the response of the great operators less commendable. It is a notable triumph of justice and brotherhood. Of course, less honorable motives may be attributed; but we prefer to believe the best. The expressed willingness to submit all matters of grievance hereafter to mutual appeal and arbitration is, perhaps, the most notable achievement of the struggle; more important in its bearing upon future prosperity than any advance in wages, or relief from special burdensome rules. Mutual conference and arbitration, as the resort when interests conflict, seems surer and nearer than ever before; strikes and lock-outs, and the whole wretched machinery of strife to be more certainly doomed. The end is not yet; but it is coming; and this contest, so happily ended, will conduce to the victory of the right.

A few months ago an article appeared in the Woman's Board columns of *The Pacific* which brought to the Board a special contribution of fifty dollars for the work considered in the article. There is no doubt that the maintenance of those columns in the paper brings

into the treasury of the Board every year a large amount of money which could not be secured otherwise.

From Agnosticism to Christianity.

Mention was made last week of the presence in Congregational circles in San Francisco of Mr. Raymond C. Robbins, who was for some time in charge of our church at Nome. This brother has had an interesting career. Graduating from Columbia University he early showed himself capable of succeeding in the world financially, engaging in certain commercial transactions which repaid him richly. Studying law later, he came to San Francisco with the intention of entering upon the practice of that profession. A wealthy relative told him that he could not succeed here, that many a young man of ability had tried it in recent years and had failed. A fine business position was offered him by this relative. He declined it, stating that he had come with the intention of practicing law and that to that intention he would adhere. An office was opened; business was slow in coming, but it came in a limited way. Finally the Central Committee of a political party placed in his hands an important case which any one in the profession would have been glad to have. The young man was defeated, and many said that the result had served the committee rightly; that they would have the judgment thereafter to entrust their cases to experienced and competent attorneys. But the young lawyer said, "Gentlemen, the end is not yet." He carried the case to the higher court and won on every point. Some of the ablest lawyers in the city offered him partnerships; it was said to him on every hand that a bright future awaited him in the legal profession. But strange as it may appear, all the splendid offers that came to him were declined. The law had lost its attractions; its practice had become distasteful to him. He decided to abandon it just at a time when eminent success was opening up before him. Although not caring to accumulate more wealth, the Alaska excitement carried him northward. Coming out from the new mining fields two years ago to spend the winter at Juneau, there fell into his hands in the reading room established by the Congregational Home Missionary Superintendent a copy of Henry Drummond's "Natural Law

in the Spiritual World." An agnostic therefore, he was not that thereafter. That book was the means of a great transformation in his life. It led him to a belief in the truths of Revelation and to an acceptance of Christ as his Lord and Master. Our Superintendent in Alaska laid hands upon him for a work opening up in that booming northland, and later he was placed in charge of the Congregational church at Nome. All classes there were right in their estimate when they called him "a pretty good sky-pilot." No hands were laid upon him in ordination, according to our custom as churches, for councils could not be convened in a region so isolated. But he was God-ordained, and for many months he broke the bread of life for needy souls in ice-bound Nome. It is said to be the intention of Mr. Robbins to give his life henceforth to the work of Christian socialism. And they who know him believe that his life will count for much that will be good and enduring.

Truly, "it is not in man that walketh to direct his steps." So said an inspired penman ages ago. And many are the illustrations of the truth. Cyrus Hamlin's first fancy in life was to be a farmer. He became a silversmith and jeweler. Then his ambition was to become an importer when his years allowed. But becoming first a student he resolved soon to be a missionary. He chose Africa as his field, was booked first for China, and finally was sent to educational work in Turkey, where he laid the foundations of one of the grandest works of the nineteenth century.

Martin Luther, in an hour when the great questions of life pressed heavily upon his mind, resolved to become an Augustinian monk. A university course, in which he was distinguishing himself, was suddenly abandoned as a useless thing, and he knocked for admittance at the doors of a monastery. But that unfinished university course and that life in the monastery had important place in the great career for which God had destined him. Creeping slowly up Pilate's stairway at Rome, there came another break and decisive turning-point in Luther's life. The Augustinian monk became the great protester against the corruptions of the Roman church, and Protestantism began its enduring life upon the earth.

So, now-a-days, God girds the lives of men and turns them to the accomplishment of his

ends. People sometimes wonder what part the past plays in the future of a life when its currents are thus changed. But there is no reason for wonder. The connection is there, though we may not see it. All Cyrus Hamlin's Yankee ingenuity, all his experience in every avenue of his early life, stood him well in those momentous days in Constantinople. God always trains his workers. Abraham Lincoln's flat-boat trip down the Mississippi to New Orleans and his experience in the slave markets there had part in the making of him in later years the Great Emancipator.

We do not know the course of the future of the life of the brother whose career thus far has suggested these thoughts—what its influence and achievements may be; but we do know that there are lessons here for all, and that everywhere is emblazoned the truth—

"There is no small or great—
(Thanks to the guidance of *one* perfect will)
No blind decree of fate—
All things our Father's purposes fulfill.

"Wrapt in one human life
Lie powers, designed by touch of quickening grace,
Through toil and pain and strife,
To rise triumphant, and to bless the race."

Am I My Brother's Keeper?

Cain and God took opposite sides on this question. And in doing so Cain was the type of worldly minds in all ages of the world, while God's reply is reproduced in every godlike character. Corporate unity and social responsibility are the tremendous facts which nature resents and grace asserts.

Where lies the fault in such a crime as that of the bank-teller whose embezzlement reached the enormous sum of \$700,000? In himself, of course, the immediate reply will be. His course of dishonesty is the natural fruit of a gambling habit which again was rooted in the lust for unearned wealth and illegitimate indulgences.

But that is an insufficient explanation. How came such thefts possible? Who made them so? The man occupied a responsible position in a great monied institution. Every day hundreds of thousands of dollars passed through his hands. The daily mail came first to him, and its remittances were distributed by him. So his thefts became possible and their concealment comparatively easy. It was a terrific

strain upon his integrity, and his virtue was not equal to the test.

Was it right to subject him to this terrible temptation? Suppose it to be replied that the banking business is essentially and throughout fiduciary, and some degree of risk is inevitable. Yes, but then, is not the obligation all the more imperative, to reduce the trial to its lowest terms? And can the omission or neglect of the proper precautions fail to involve others as well as the defaulter in his offense. Least of all can carelessness be excused in bank officials. Standing as they do before the community, the exponents of "things hoped for, the evidence of things not seen," they are under bonds especially heavy, to justify the "faith" they demand by their "works." Directors presumably know enough of the ways of the world to appreciate the need of checks and counter-checks, and above all of a constant and rigid oversight over every employe. That alone is fair to them and to the public. But we shall be told that this New York defaulter was one of the most trusted men in the institution. Of course. He could not otherwise have gained his position. All betrayers of trusts are of that stamp. Confidence must be gained before it can be abused. In this way a reputation for integrity and trust worthiness may itself become a source of peril. The possibility of unfaithfulness, moreover, presses heavily upon the heart of many to whom great trusts are committed. One such, of unassailable virtue, as men go, his name a synonym for honor, the president of a great banking institution, once confessed that every reported malfeasance in office struck terror to his heart. It kept him constantly on his guard; and it also determined him, by kindly, careful oversight, to shield every subordinate from falling, by rendering any dishonesty a matter of utmost difficulty, and any continued embezzlement or falsification utterly impossible. Would that the directors of the First National Bank had been equally alive to their obligations. It was by a neglect bordering close upon criminality that it was not so. It made them all partakers of the sins of their subordinate. They will guard the morale of the institution, the habits of their employes, more carefully henceforth; but they should have done so before the catastrophe occurred.

The lesson ought to be learned in other circles, also. All employers owe it to their subordinates not to subject them to a strain needlessly severe. Teachers must show this kindly consideration for the untrained moral natures of their pupils. In the family, too, only cautiously ought children or servants to be subjected to the trial of first-rate opportunities for deception or dishonesty. It was a great claim which the apostle put forth, "I am free from the blood of all men." It cannot be truthfully asserted by any who have not made the removal of stumbling-blocks from others' way as integral a part of their religious life as the maintenance of personal purity and their own unassailable virtue.

Notes.

In the article addressed to the friends of The Pacific, and printed on one of the last pages of this issue, we are not complaining; only explaining. Let every one read it, and then do the very best he can.

For several weeks there appeared in The Pacific a very interesting series of articles by Prof. F. H. Foster of Pacific Theological Seminary, entitled "Notes on a Trip to the Mother Country." Their publication was interrupted. There are three more of the series. Another will appear next week.

We miss the "Oregon Letter" from The Pacific this week. If our Oregon readers will send church news direct to San Francisco, we will publish that under the heading of "Church News." Then we shall nearly always have something from Oregon. And when our Portland friend, Mr. Himes, is where he can gather the news, we shall have enough to please all.

Our readers in Washington will find this a pretty good number of the paper to hand to their friends. Washington Congregationalists can keep informed as to the movements among their churches only through the columns of The Pacific. Notice the large amount of Washington matter this week. But this is nothing unusual. At least half of the time we have as much.

It is not often that a preacher of the gospel is taken into the custody of a sheriff. But the Rev. A. A. Doyle, pastor of our church at Colville, Washington, is sharing the sheriff's office at Colville. The house that he can afford to rent is too small for his family and for a study. Accordingly, he has a study in the office of the sheriff. He says: "It is very dis-

couraging. There are times when the office is a pandemonium." Colville is one of the Pacific coast points where a parsonage is greatly needed.

According to a statement just received from Secretary Clark of the Home Missionary Society, the contributions from Northern and Central California for the first six months of the missionary year amount to \$2,468.20. This is an increase of more than \$1,000 over the corresponding period in 1899. It shows that our churches are becoming more prompt—an augury of good things for self-support.

The Pacific Coast loses a very successful Y. M. C. A. secretary in the person of Mr. Noel H. Jacks of Oakland, who goes in December to Hartford, Connecticut, to take charge of the work in that city. Mr. Jacks began Y. M. C. A. work in San Francisco as an assistant to Mr. McCoy, going from that to the position of traveling secretary for Oregon and Washington, leaving that after a time to accept the secretaryship at Portland. He came to the work in Oakland about a half-dozen years ago, and has had there, as elsewhere, a successful career. He is a Congregationalist, having membership at present in the First church of Oakland.

A short time before the meeting of the American Missionary Association at Springfield, Massachusetts, a little book was issued which contained, besides the program and things of interest concerning Springfield, a sketch of the Association, setting forth its work past and present. This latter was written by Secretary Ryder. In connection with the reference to the work among the Chinese it was said concerning the Rev. Jee Gam that he has endeared himself to many of the people in the East as well as to his Chinese friends in the West. Mention is made of the Chinese missions scattered along the Pacific coast, and is it said in this connection: "This work among the Chinese of America means much for the regeneration of the great empire across the ocean. In these times when so many hearts are anxious and sorrowful over the turmoil and bloodshed in China, too great emphasis cannot be placed on the value of the native missionary trained in the schools of this Association on the Pacific Slope, who shall carry to his own people the message of the gospel and Christian civilization. No one familiar with the value of the native missionary in any field, can doubt that God's all-wise providence has brought to our shores these peoples from Africa and China and Japan, that they may carry back to their own peoples that which they so much need."

Chronicle and Comment.

The pool sellers say that unless their amendment carries they must go out of business in San Francisco. Good! that is the strongest argument yet for voting down the gamblers.

The registration at Whitman College, Walla Walla, has reached nearly two hundred and fifty this term. There are prospects for a fifty thousand dollar museum ere long.

The horse car will not have a long career. It is said that they were first introduced in Boston thirty-four years ago, and that the last one will soon disappear. There have been great strides in transportation during the last two or three decades. Electricity instead of steam will be the great motor power of the future, and other remarkable displacements may be looked for soon.

The best report we have ever read in a daily paper of a Congregational Association meeting on the Pacific Coast was that made by the Los Angeles Times at the time of the recent meeting of the Southern Association. It is to be accounted for by the fact that the pastor of the entertaining church went to the city editor and asked that one of the best reporters be sent to do the work. He named the man whom he preferred and secured him. If this is worldly wisdom, then a little worldly wisdom is a good thing to have.

Mark Twain was not joking when he announced it as his intention some time ago to write a sketch of his contemporaries, which was to be sealed up for a hundred years and then published. The work is said to be progressing, and it is expected that another year will see it finished. Accordingly an hundred years hence the reading public will see the announcement, "A new book by Mark Twain," and at least one author of the present time will be read in the twenty-first century.

The recent launching of the Russian battleship *Restvan*, at Cramp's shipyard, was signalized by some impressive features. It was a religious service throughout. An altar was erected near the bow, and a solemn ritual service was conducted by officiating priests. The naming of the ship was a genuine christening instead of the usual hideous perversion of that rite. The heathenish ceremony of breaking a bottle of wine over its bow, gave place to the affusion of holy water, and its solemn consecration to the service of God. According to their understanding of it, the ship was truly Christ-ened, given over to his service, as the God of battles. Slavs may be behind the Anglo-Saxons in many ways, but as to dedicating warships—or any others, for that mat-

ter, they are easily our teachers. In propriety, in dignity, and in noble suggestion, the Russian method is immeasurably superior to the American. The one redeeming feature of war is that which regards it as a solemn religious function. If it is not that, to use Gen. Sherman's characterization, it "is hell," unrelieved hell. And it is greatly to the credit of the Russians that they have so clearly seen and so firmly acted upon this conviction.

It is an interesting fact brought to view in the recollections of the late Rev. Cyrus Hamlin, D.D., that Sir Henry Layard, the distinguished Assyrian scholar, who began his explorations as an outspoken disbeliever in the supernatural origin of the Bible, was led irresistibly to the conviction, first, of the substantial correctness of the Old Testament history, and later, to a full acceptance of its divine authorship. Increasing knowledge thus became a pedagogue leading up to humble faith. Another interesting feature of his explorations was that, in transporting the immense stone blocks—some of them containing more than five hundred feet of solid marble—which were unearthed at ancient Nineveh, the method employed was the same as that of Nebuchadnezzar himself. And the knowledge of that method was gained from bas reliefs, also exhumed, on which were portrayed in detail all the steps. So the nineteenth Christian century was linked to that of 2,700 years before and the English scholar sat at the feet of Ninevite engineers.

Two weeks ago we stated that the re-election of President McKinley was pretty well assured, that during his administration there had been reasonable prosperity, and that a certainty was not likely to be exchanged for an uncertainty. Immediately one woman wrote: "Stop my paper; I don't want anything to do with a paper that advocates the election of such a man as McKinley." Now, *The Pacific* has not been advocating the election of Mr. McKinley. With the exception of two harmless items published two weeks ago, nothing has appeared on political questions. We do not intend to carry the paper into politics. But the editor takes occasion here to state that he hopes to have the pleasure of going to the polls next Tuesday to vote for William McKinley for President. If he were to meet in their homes any of different political faith in all probability all would listen courteously to what he might have to say in defense of such a course; but there are not a few who seem unable to bear any words in print in opposition to their ideas politically—especially in a religious paper, no matter how temperately expressed—and so his pen is

silent thereon. Seven years spent as editor of a political paper enabled him to say enough on those subjects to afford to keep silent for seven years, at least, on a religious paper.

The pool-room gamblers of San Francisco have won a point in their fight against decency and good morals. The commissioners of election have yielded to their demand that the principle of local option be applied to their case, and that the question of their standing be submitted to popular vote. A petition, containing some twenty thousand names, praying for a place upon the election sheet at the coming election, was presented to the election commission. It has been shown that that petition is loaded down with bogus signatures. Yet, despite this, the city attorney has declared that the petition is valid. And the commissioners have voted, in view of the lateness of the hour (!) to grant the request, and to put the matter to the test of a popular vote. The action of these gamblers is outrageously inconsistent. For they and their confreres have vigorously opposed the advocates of temperance, in their efforts to have the question of license or no license brought to popular vote. But consistency is a jewel conspicuously absent from the bosoms of these public foes. Selfish interest is all they care for. At first thought it seems too bad that evil can find such supporters and only decency be handicapped. But after all, perhaps, it is as well that the issue should be so plainly joined; that the friends of virtue and good order should realize in what they are engaged; and that every step of advance must be conquered by their own right arms, directed and energized by the spirit of Almighty God. Nor is it to be accounted a small advantage, that, for once, the entire daily press of San Francisco are united in their opposition to the gambler's scheme, and in the demand for an awkward public sentiment, beneath which this foe to honest business, this destroyer of families, this devilish devourer of our young men, shall be buried in an infamous grave.

It is Amendment No. 6 for which you should vote next Tuesday.

Do not neglect to read the article, "To the Friends of *The Pacific*."

"The History of the First Pastorate of the Howard Presbyterian Church," written by the Rev. Dr. S. H. Willey, is just from the press of the Whitaker and Ray Company. Dr. Willey was pastor of the church from 1850 to 1862. It is an interesting little volume of 170 pages, and may be had at the book store of the American Tract Society on Grant Avenue.

Business Men and Religion.

BY REV. F. B. CHERINGTON.

If anything ever came into this world with a direct mission to men's business and bosoms it was the gospel. It came for the express purpose of becoming a positive factor in all the affairs of men's daily lives. Yet it is a noteworthy fact that multitudes of business men habitually ignore its claims, at least in appearance. Various explanations are offered by themselves and others, among them the following: Competition in business of all sorts is so sharp that it requires all there is of a man to succeed. One has no time or strength to give to anything else. The struggle is so constant and intense. The exhilaration of success is so great, or the burden of defeat is so depressing. A few shamelessly proclaim that what a late Senator said about there being no place in politics for the Ten Commandments and the Golden Rule, is equally true of business. So they do not propose to be hampered by the moral restrictions that religion would put upon them. But we believe such men are comparatively few. The fact is, spiritual faculties, like all others, are enfeebled by disuse. Nothing is easier than for men to simply drift out of habits of religious thought and feeling by mere indifference, though we believe that all men feel at times, and sometimes very strongly, the obligations of religion upon the life.

Excuses, however, are always at hand, such as they are. A man in a city of forty thousand inhabitants sent out by consent of his pastor two hundred letters to business men of the city asking their opinions of this pastor. These are examples of the self-neutralizing answers: "He is too orthodox." "He is too liberal." "He is too scholarly." "He is too unscholarly." "He is not enough in earnest." "He is too intensely earnest—makes people feel uncomfortable by his direct preaching." "He is too worldly." "He is too spiritual for ordinary listeners." "He does not deal enough with living issues." "He is always talking about current events and makes his pulpit do after a fourth-rate fashion what our papers and magazines are doing in a first-rate way." So the self-contradictory list went on to the end. All which clearly showed that many business men of that city were trying to satisfy their consciences by very flimsy excuses for staying away from church. Others say, "We never hear anything new from the pulpit. The preachers are always threshing old straw." Then they go straightway to the political meeting where there has not been a new speech made by the campaign orators of any party for twenty-five years, and are thrilled with enthusiasm. Others say, "We know just what every part of the service will be and

are tired of the old routine." Then they go to the lodge, where from time out of mind change in the ritual has been forbidden, and take part in the same ceremonies precisely that they have gone through for forty or fifty years, and are not weary.

There is one charge against the pulpit which always rouses us greatly. It is the lofty, arrogant, self-satisfied assumption that the ministers are out of date ignoramuses, intellectually unfit to minister to the average congregation. We are blandly informed that the average business man does not attend church because between the pulpit and the popular mind there is little or no sympathy, implying that the trouble is in the intellectual inferiority of the ministers as a class. The fact is, there is no one class of men so thoroughly alive to so wide a range of live subjects in sociology, politics, economics, literature and science as are the ministers as a rule. The largest purchasers of the thought-recording and thought-molding papers, magazines and books are preachers. The bodies of men who meet most regularly and frequently to present and hear and discuss papers on the widest variety of living subjects, are ministers. If there is a chasm between the masses and the pulpit it is moral rather than intellectual. It is the kind of gulf that was between Elijah and the people who followed Ahab and Jezebel; between Isaiah and Israel, John the Baptist and the people of his day; between Christ and the scribes and Pharisees and Sadducees. But it was the glory of all these teachers that they never thought of trying to get into harmony with the popular thought and feeling morally. It was their mission among men to stand over against the popular thought and feeling morally and seek to bring the people to their standpoint, and in no sense to go over to the popular side. The pulpit that does seek to cater to the popular thought and feeling morally by descending to its level becomes thereby an impertinence, a mockery, a blasphemy.

But there are some more serious reasons occasionally given. Some tell us that the preachers themselves are tearing the Bible all to pieces with their higher criticism and so are destroying the very foundations of the faith. There is no denying that certain sensation mongers in the pulpit and out of it are giving some ground for this charge. But the real truth is that the genuine leaders of Higher Criticism are only seeking reverently but fearlessly to ascertain and publish the real facts concerning the Bible. They are patiently, energetically and with profoundly spiritual purpose following every clue to all facts about the dates, authorship, integrity of texts, environments of production—in short, every-

thing that can be learned concerning the books of the Bible. In all this work there has been much stripping away of non-essentials once thought essential; there has been much correction of old but mistaken conceptions; and the finding of much that to scholarly minds deepens the faith in it as the Word of God to men, though changing the commonly received formulas of belief about it. There always have been scholarly skeptics and always will be. But as a result of Higher Criticism the Bible is today more deeply rooted in the confidence of the profoundest scholarship of Christendom than ever before. Undevout skeptical critics and men whose stock in trade is sensationalism based on wild and unwarranted deductions from Higher Criticism are always the noisiest and most widely advertised. Consequently, there are many who think the foundations of the Bible and Christianity are undermined and must ultimately give way, so they need give themselves no concern about these matters any more.

Then, too, the teachings often heard from the pulpit give real excuse to men of clear, strong, manly thought and spirit for staying away from the church. Whenever undue stress is laid upon forms, ceremonies, mere formulas of doctrine, historical institutions and traditions, when too much mysticism prevails, too much "other-worldliness," and not sufficient emphasis upon the plain, practical and helpful teachings of the Bible, men who, with sound moral instincts, know that religion is helpful to poor, tempted, struggling, sorrowing, burdened humanity, or it is nothing, simply turn away, saying, "They mock us."

Still others are impatient because the pulpit does not become the open advocate, ardent, persistent and constant, in season and out of season, of every sort of reform that seeks to rectify wrongs and bring in millenniums. Because every preacher does not in every sermon preach their particular kind of socialism or temperance or other reform theories, these unfortunately impatient men in their narrowness will have nothing more to do with the churches. They forget that after all the chief mission of the pulpit is to help create the conditions in which all true reforms can spring up and grow, and that only in the atmosphere thus created is it possible for any of them to either begin, or develop, or come to fruition.

Yet when the worst has been said by those of pessimistic tendencies I believe that the claim is true that, take the country over, there are more men interested in the churches and religion today than ever before. The Times-Herald of Chicago not long ago sent out circulars to forty-three governors of states, asking whether they were members of Christian churches or attendants, or what their attitude

to Christianity was. Of these twenty-nine reported themselves as church members, ten as only attendants, but believers, while only four declared themselves unbelievers. Make out a list of a hundred of the most prominent business men you know and I think you will be surprised to find how large a per cent are at least believers in Christianity, if not church members. H. K. Carroll, in a notable article in one of the leading magazines, has shown that the oft-repeated assertion that fewer men than formerly attend church is not true, but that carefully-gathered figures show a steady increase, taking the country over, though in some localities there is a falling off. Yet this is a significant fact, that the conservative churches have the largest per cent of men. The fact is, most men recognize, as Matthew Arnold says, "Conduct is three-fourths of life." He has another saying that is finding very general acceptance: "Morality is conduct regulated by moral law. Religion is morality touched by emotion." When a man's morality becomes fired by enthusiasm, somewhat as his patriotism is in times of his country's peril; when his morality is ennobled by gratitude; made lofty by loyalty to high spiritual ideals; is kindled and made to glow by intense, abiding love, then it passes up from the level of morality to the higher plane of religion. All men accustomed to analyze their own mental and moral processes know that right conduct is the simplest of all things to know, but the hardest of all things to effect. Men need quite as much a strong and constant impulse to do the right as the ability to see it. Seneca, one of the purest and noblest Romans of his day, was trying hard to live a good life in the gilded corruption of Nero's court. In the agony of his moral battle he cried, "O that Some One would reach out a hand!" Another poet out of his struggle in heathen darkness confessed—

"I see the right—approve it, too—

Condemn the wrong, and yet the wrong pursue."

Just about the time Seneca was uttering his cry for help to which no answer came, Paul, not very far away, was writing his seventh chapter of Romans, in which he put into more vivid language than any writer before or since, the description of the struggle between the better and baser nature in every man. "For that which I do I allow not; for what I would that do I not; but what I hate that do I." He, too, cries out, "Who shall deliver me from the body of this death?" The exultant answer comes, "I thank God through Jesus Christ our Lord."

Go out among business men everywhere in the ordinary walks of life and once get them to really open their hearts concerning their real desires and experiences in moral struggles,

and you hear at once the echoes of Seneca's and Paul's confessions and longings for help to do the right so clearly seen. "I do not need to be told what to do, so much as incited to do the thing I know ought to be done," is the idea expressed more often than any other. Now, if a man wishes to attain the highest proficiency in literature he studies the highest models in that field and gathers new inspiration as he studies. If he desires to reach the best results as an artist he gives his days and nights to intense and sympathetic study of the best models in art, and finds his soul kindling with deeper and yet deeper sense of power to approach them in execution. So if one wishes to attain that righteousness of character and conduct that floats like a beckoning vision before every man in his nobler moments of aspiration, there is nothing that will more practically help him toward the attainment of this desired end than careful, constant and earnest study of the models, the principles and the instructions contained in the Bible.

The keynote of the whole Old Testament is Righteousness. The keynote of the New Testament is Love. The combined teaching of the two is, "Let there be absolute righteousness of character and conduct, guided, controlled and always operated by love."

The Old Testament found a nation with intense, grasping greed as one of its chief characteristics. It commanded the strictest honesty and developed among that people the noblest theories of honest dealings in all business life. It found a nation with sensuality strong. It taught through centuries a purity of life higher in its ideals than any other nation ever enjoined. It found a people sordid in worldliness. It held before them types of spirituality loftier than the world elsewhere had ever dreamed of and ceaselessly urged the people to strive toward the attainment of them. It found a nation steeped in selfishness. It began at the very outset of the nation's history the most elaborate, detailed and rigorous system of training in altruism that could have been devised and continued it through all the eventful centuries of the nation's career, until not only it was ready but the whole world was prepared to receive the wonderful culmination of it all in Jesus' own teachings. Illustrative characters from time to time were sent forth to show men how all the moral teachings of the whole Old Testament would work in individual life. Enoch, Abraham, Joseph, Moses, Samuel, Daniel and others move across the stage as concrete examples.

The New Testament takes full, clear, all-embracing account of the qualities and envi-

ronments of human nature, then gives new and deeper definitions of all vices and virtues and boldly points out loftier levels along which the world's moral and spiritual life must henceforth move. From Christ's day onward a righteousness of character and conduct is required that includes secret motives, purposes and desires, as well as outward acts. Love to God and man is declared to be the supreme aim of life. Jesus, the one perfect character, is set before men as the great Example, to imitate which becomes the object of all striving. To become like him in spirit and in conduct is to be the end of education sought by the cholar; the goal of the discipline in all training practiced by the masses; the crown of all manhood, the diadem of all womanhood. To this end all great influences that operate with determining power on mankind are laid under tribute to direct the life. Among these the chief are faith, hope and love—but the greatest of these is love. Forever and forever will it be true that as a man's love is so will his life be. From within, out of the heart, proceed all evil and all good; so the intense, pathetic and patiently persistent plea of the Divine with man through the ages has been and still is, "Give me thy heart," "Behold, I stand at the door and knock"; "If any man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him."

The Old Testament says "Attend to conduct!" The New Testament says, "Attend to the feelings and dispositions out of which conduct proceeds."

Here is touched the spring that sets in motion the forces of the new life. In Christ's life is also the pattern given by which the new life is to be regulated—we see the new life lived, and we see how it is lived, and are assured that no force moves in it that we may not have put into our own lives, to be there an inspiring, guiding, sustaining power.

Concerning the Ordination at Snohomish, Washington.

Seattle, October 20, 1900.

Editor Pacific: Will you allow me space in The Pacific for a few words in regard to the "ordination" of Mr. Wilson by the Snohomish church? It is probably true that I have had something to do with this case and ought to share the responsibility of the result, though it was not what I intended to advise or would wish to repeat. However, I do not care to explain my reasons for what I did intend to advise, nor to make any apology or explanation in my own behalf. But for the sake of the Snohomish church and Rev. E. R. Loomis,

I wish to state some important facts which have to do with the case.

The council met, organized and proceeded to a long and careful examination of the candidate. But there came up certain questions which indicated to the council that their work was not merely *pro forma*. The candidate had not taken any regular course of preparation for the ministry. He had not been serving regularly as a pastor, but had been in other service. He was not well known personally to the members of the council present, nor to Congregational pastors with whom they were acquainted. For these reasons the members of the council present felt that being so few in number, they would like to be relieved from the responsibility of ordination.

They advised according to their convictions, to the effect that the examination was in all respects satisfactorily sustained; that as the church had called the candidate as their pastor for one year, that they be advised to continue this arrangement with him, and that he so serve them for the year; that the candidate apply to the Association for licensure, which the council recommended be granted; that at the end of the year a larger and more representative council be called for the ordination of the candidate. The council adjourned and dispersed before the evening meeting which had been advertised quite generally through the town.

The church had not suspected any such result of the council and they were disappointed; but it is putting it rather too strong to say that they were dissatisfied. In the evening meeting the candidate and the church expressed their purpose to accept the conclusions of the council, and by vote the church did so accept the advice given and planned to carry it out in the letter and spirit of it. In talking over the situation the scope of privilege and responsibility of the candidate as pastor, under the advice of the council, was discussed. It was stated that by vote the church could consistently instruct the pastor, and empower him to administer the communion. Then the matter of the right to perform the marriage ceremony was discussed. It was thought that some simple recognition service by the church could be held. And a vote was finally passed to the effect that such a recognition service be held, but that whatever might be done by the church by way of making the candidate in effect an ordained minister for that church, nothing should be considered as in any way to extend beyond one year, or to affect his "standing" outside of the Snohomish church—that is, he should be regarded as a licentiate of the Northwestern Association—simple that and nothing more.

Some one consulted a lawyer in regard to

the marriage ceremony feature of the case, and was told that ordination would be necessary. And so the matter grew. There seems to be a good deal of uneasiness, and probably some misunderstanding, in regard to this case. But it is due to the church to say that they intended no disrespect to the council, and they had no thought of doing anything un-Congregational. They did not quite understand the full meaning of the findings of the council, as is evident in their discussion of them. And as evidently the church, and the action which grew into a kind of limited ordination, is not fully understood by those outside of the church.

Yours sincerely,

A. J. Bailey.

Should the Land of Sin Be Dismembered?

EMMA SREEVERS JONES

"A year in Rome is worth a cycle of Cathay," but Rome long since went the way of all the earth, while Cathay remains much the same today that it was three thousand years and more ago, taking precedence of all nations of the earth in continuity of existence. Why should its peace be disturbed at this late day by western aggressiveness and ambition?

"That which has been shall be" has been true of China as of no other country. Egypt, which competes with China for the first place in the development of civilization, remains only as the land of the pyramids and the sphinx. Its civilization is a thing of the past. Chaldea and Babylonia are but dreams. Rome has decayed and her greatness become but dust. New worlds have been discovered and new dynasties been established, but the Land of Sin has continued more or less calmly on its way from the time of the great migration of the brown races until the end of the nineteenth century.

During this migration the true Mongoloids made their way into the valley of the Great River of China, where they dispersed and developed into the Chinese proper, now as ever such a distinct type of mankind. What right have the Slavs, Teutons, Latins, or Anglo-Saxons to destroy or try to absorb this type of the Mongoloids? God's providence intended that there should be a diversity of races else were all mankind cast in one mold.

Since the Mongoloids or brown race represent the numerical majority of mankind it follows that there must be a place for them on the face of the earth. If detached groups of them have to be dealt with severely in the interest of the progress of humanity it does not follow that the whole brown race should be made subject to foreign powers and principalities. Even if it were so the consequences would be anything but satisfactory. Judged in the light of economics alone the division of China would be a calamity, because each con-

quering nation would be responsible for the maintenance of its subjects. Were there only a million Chinamen or even a hundred million the problem would not be so great, but the country that maintains four hundred million people in contentment and comparative comfort could not bear the added burdens of taxation and standing armies, insurrections and discontent, without subjecting itself to such horrors as are chronic in India and other overpopulated sections. Christian nations would be called on periodically to contribute not only to India's famine fund but to China's famine fund.

The problem could not be solved by immigration, for no other country wants the economic Chinaman, the product of ages of low wages and close living, to compete with the laborer whose daily expenses would support the former for weeks and even months. Russia does not want the Chinaman, England does not want the Chinaman, Germany does not want the Chinaman, France does not want the Chinaman, Uncle Sam has proven that he does not want the Chinaman; then why not leave to him his own domains? China cannot be distributed without distributing the Chinaman, and he does not want to be distributed, neither do the powers want him distributed. The only legitimate course to follow is to let him and his country alone.

What if money-hunting and land-grabbing nations look with longing eyes on the goodly land of China, and plethoric corporations imagine they see a place in which to expand their systems of railroads, telegraph, telephone, and even their standard oil monopoly? It does not therefore follow that China should be a victim to their greed.

There is a moral side to the question of conquest and force that may well be considered at the present time. "Go ye into all the world and preach the gospel to every creature" means progress, but not the "progress" of modern commercialism, nor the forcing of the habits and customs of one country upon another. A forced growth is not a natural growth.

A people who for ages have maintained themselves independent of foreign commerce, producing within their own borders everything necessary to life, may still be trusted to care for themselves. If their extreme conservatism enables them to look with scorn on modern methods and machinery and view with unconcern the great commercial rush of the times it is their prerogative to do so. Outside nations have no right to force their civilization upon the more ancient civilization of the Land of Sin except in the legitimate way of educational and missionary efforts.

Kent, Ohio.

Our Work in China.

At the recent meeting of the American Board in St. Louis the Rev. Dr. Judson Smith, the Foreign Secretary, after reviewing the situation, said:

"What is now to be done? Are our missions to be closed up and the work of evangelizing China abandoned? Not unless we have decided to give up all missionary effort; not unless we voluntarily abandon the position. For, much as has been destroyed, there is much more that remains. In the first place our two missions in the South are essentially intact. And in the North there are still native Christians who have held their faith, who are now in hiding, but with peace will come forth to form the nucleus of the new churches and Christian communities. The Bible and Christian literature and text-books remain, the costly apparatus of mission work throughout the field. And there are the examples of Christian heroism before the eyes of the people, an incomparable influence for the enlargement of the work. And not least, the missionaries remain, who know the land, the people, the language, who love the work and are eager to renew it everywhere. These very commotions will open many minds to the truth which have been closed hitherto. As in the persecution that arose about Stephen, which scattered the disciples but kindled a heavenly light for the first time in many places, so in multitudes of villages in Shantung, Chihli, and Shansi, the story of Christian fidelity will be rehearsed, a desire for the new faith will be kindled, and the messenger of the gospel will find all ways open, all homes accessible, all ears ready for his word and work. 'The blood of the martyrs is the seed of the church.' How thickly that precious seed has now been sown. What harvests await our faith in Pao-ting-fu and all its borders; in Shansi far and near, around Peking and Tung-cho, from the Yellow River to the Great Wall, from the sea to the far mountains of the West.

"If anybody ask why these dreadful things have been permitted, who can tell? The story of God's Kingdom witnesses many a bloody page, many a crushing defeat, but never a final overthrow. History is as full of the song of victory as are prophecy and poetry. Rome did not crush the early church; the Christian faith did not go down in Madagascar under the wicked Ranavalona; the church in Uganda survived its bloody ordeal and thrived apace. 'No weapon that is formed against thee shall prosper.' Hear Isaiah speak in unconquerable hope: 'Lift up your eyes to the heavens above, and look upon the earth beneath; for the heavens shall vanish away like smoke, the earth also shall be removed as a garment, and the men in it shall die in like manner; but my

salvation is forever and my righteousness shall not be abolished.'

"Unless all signs fail, this day of bloodshed and loss is sure to be followed by an immense enlargement of our missionary opportunity in China. And for this the churches need at once to gird themselves. We shall not wait long for volunteers to fill the places left vacant at Pao-ting-fu and in Shansi; the heroic spirit is fresh and strong among our youth, and a challenge like that will not go long unanswered. The ruins at Tung-cho, at Peking, at Pao-ting-fu, at Kalgan, and Lin-Ching must be rebuilt, as soon as safety is assured. Nowhere else can missionary work receive such an impulse as on these scenes of its recent sufferings and former victories. The missionaries who have lost all their possessions will need generous treatment to fit them for effective service. And the Board must look to the churches for large special gifts to meet these emergencies. We cannot neglect this call; we must not adjourn our response. We must not let the Boxers seem to have succeeded in driving us from the land. The sooner missionaries can be on the ground, and their houses rebuilt, and their work renewed, the greater the advantage, the richer the results we may hope to gain. We must not wait for slow results of diplomacy to gather the means for rebuilding. Such indemnity we may hope for, and we can use wisely when it comes. But the work can not be delayed until that is secured. Dr. Ament is at work in Peking today. Dr. Porter is busy in Tientsin. Dr. Sheffield hopes soon to visit Tung-cho. Plans are in mind for reopening the Bridgman School and the North China College this winter. And nothing can be wiser, more statesmanlike or full of promise than this prompt and energetic renewal of work. It is inspiring; it is sure to succeed. And money, in special gifts for this work, is needed at once, and will be needed in generous sums for a long time to come. The missionaries are eager for the work. The native Christians who have survived will welcome it and co-operate in it with unfeigned joy and zeal. The people who surround our mission stations and know the story of the year will be powerfully drawn to hear the Word and to welcome this courageous, triumphant faith. This is what our Lord expects; it is what the great commission enjoins. And it will yield to us, who rise thus to a great occasion, new courage and hope and ample resources. The work on every mission field will thrive and yield larger returns because of this courageous course. When we went to China with the gospel it was to stay and to conquer; and nothing has happened to change our purpose. We have met a stunning blow; great losses have come upon us, and a temporary check, but it is no crushing disaster. It is the Bull Run and the Fredericksburg of our campaign;

the Wilderness, Richmond and Appomattox lie before us. And all the voices of earthly wisdom, and all the trumpets of the skies, and all the examples of Christian history, and the blood of our martyred dead, summon us to these later and greater deeds, until the night is gone and China is won."

Power in the Gospel.

BY S M FREELAND.

All men have the law of love. God is made known in some way to all peoples; so also is his law. But the law is weak. To tell a man what he ought to do is not to compel the doing of it. The perversion, "depravity," of human nature is there.

The gospel is strong where the law is weak. Wherein is its strength? The answer to this question is given by Paul in one of the earliest of the Christian writings—his second letter to the Corinthian church: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again" (II Cor. v: 14, 15). The history of Christianity has shown that herein has been the power. But in listening some time ago to a weighty address upon churchly themes, the writer heard the statement that if you tell men Jesus died for them, you might reach one here and there, but to get the many, you are to show the out-working of the love of God in Jesus Christ in some other almost unutterable way. Does Paul's statement no longer hold true? Is human nature so changed? There is a reputed saying of the Christ's, but I must quote it from a book which our higher critics would persuade us to call an historical romance of the second century: "Greater love hath no man than this, that a man lay down his life for his friend" (Jno. xv: 13). If this is one of Christ's words, it would seem that he, too, looked upon his death as the highest manifestation of his love for men. That is, here was done for men the most important thing which his love could do, and everybody recognizes the fact that it is only love in action, love doing something for others, which has any power to draw out love. Have men so changed since the days of the Christ—or of the writer of this fourth gospel—that we cannot say the same thing today? There is a word of the Master's given by Matthew which illuminates both of the quotations already made, if our higher critics will allow me to quote it (and their only objection to it that I know is that it does not agree with their theories). "For this is my blood of the covenant which is shed for many unto remission of sins" (Matt. xxvi: 28).

If the death of Christ "for all" has lost its power as an expression of the love of God in

Christ, then it must be that men do not now need remission of sins, or if they do, it is not so important a matter as it once seemed to be.

Is it true that men are not sinners now? Or if they are, is it a small matter to be able to forgive oneself and be forgiven of God and the good? Of course, it is only for sinners, for men who feel themselves sinners, and for those who think the penalties of sin to be fearful things that the cross has its winsome power.

If sin is but an incident in the evolution of goodness, and conscience a seclusion, and the law with its penalties a harmless "bluff"—if in our progress we have found out all this, which Jesus Christ did not know, then must we conclude that the motives of the first Christian century will not do for the twentieth, we are going on fast toward perfection!

Acorns from Three Oaks.

By Aloha.

A DELIGHTFUL OUTING.

I have had one of life's most delightful outings in the sweet, green wilds of Oregon. Klamath Lake is an ideal spot for lovers of nature and of game. Its cold waters, fed from the everlasting snows of Mt. Pitt, abound in large trout. Its famous Pelican bay attracts great flocks of this noble bird. Canada honkers cry above its blue waters and all varieties of ducks seem to nest upon its wide adjacent marshes. I am taking home a beautiful wood duck. In a long hunting experience I never before saw six wood ducks bagged in one day. The simple but abundant hospitality of Brother Louis Dennis, the kindness of his family, the docility of his horses, the courage of his dogs, the freedom of his boats, leave little to be desired by any who desire wholesome rural recreation. From the moment he begins to take care of you at Ashland until he returns you from "The Poplars," a round hundred miles of a rough road, he does all that kindness can do to ease the jolts. Bears, cougar and deer usually keep out of his doorway, but his boys know where they stay. My pencil aches to go off into superlatives, but if I should I fear you will engage his little log cottage before I do, and I covet it myself next summer. No one who loves home missions will marvel at my praise of Klamath Lake when he knows who the comrades of this outing were. Oregon's venerable Cephas Clapp was the crack shot and champion fisherman. California's beloved Harrison was the tireless wader after birds and took the outside heavy tramp, as he always seems to do in the King's business. He brought in a good bag. The beaming Scudder took his share up grade and down and his boy and Brother Harrison's were as lively kids as ever gladdened a camp of par-

sons. Out of respect to Brother Harrison's prejudices, I recall Solomon's nomenclature and call them laddies. Aloha has made a discovery. These two superintendents and our Alameda brother, whom Washington is trying to entice from us to thrust burdens and honors on him, are really a surpassing trio of singers. How the forests rang! To be sure, their choruses were learned at different colleges and technical criticism could prove discrepancies of occasional syllables; but for effect! My! I have never enjoyed the like since college days and Christy's minstrels. Not a dull minute in the trip from start to finish. Oregon rain could not drown their music. Snow could not freeze it. Sunshine could not wilt them. They sang everybody into the sitting rooms of the homes along the way and then when bread was blessed, as we brake it, and the good night prayers were short and sweet, onlookers must have felt that the joy of the Lord had been poured out on these faithful workers. I have an idea. It is not lonesome either. If ever a dark day comes for "the dear mother of us all" on this coast, and a hearing is difficult for the cause, large audiences could be attracted by the singing of these genial officials. Brother Maile, in Southern California, you look as if you had a little music in your soul. Make a note of this. If you can sing we have a "Coast Quartet." If you want a manager who has faith in you and your cause, drop a line to Saratoga. Brethren of the next Congress, if you have a banquet, take a sample of my Oregon troup.

CRATER LAKE CONQUERED!

Since my college mate, Captain Dutton, first surveyed and sounded Oregon's great lake I have wanted to see it. Brother Scudder and I accomplished this two years ago. Since then I have wished to be one of the first party putting trout in its deep blue waters. The lake is six or seven miles in diameter and nearly round. It is more than six thousand feet above the sea, but one lake in the world I believe surpassing it in height and depth. Its precipitous shores are two thousand feet above the lake level and for many miles are as steep as El Capitan. A jump from the cliff would land one in the water. The depth in places has been proved to be two thousand feet. What a place to play a ten pound trout without fear of rocks or snags. No inlet, no outlet—a weird, wild, almost sepulchral spot, in the deep crater of an extinct volcano, more than twenty miles from any habitation of man. Many are said to have tried to put fish in this watery abyss and failed by the way. The United States authorities have printed much of the possibility of fish life there. Puritan parsons

have tested it; they cheerfully gave up their prospects for winter venison and bear meat and the chance of a tussle with a cougar, in devotion to piscatorial science, and in sincere hope of giving pure pleasure to coming generations. Brother Harrison could not go. Duty called him home. But he gave us his prayers. Indeed, it seemed a trifle perilous. Travel had ceased. The lofty crests were snow-bound. But we all thought it ought to be done and we chose to attempt it. A dozen men and boys at Dennis' good farm, with two nets and four boats, spent a whole forenoon capturing trout small enough for transportation. How carefully we nursed them, changing the water at wells and brooks, cooling it with snowballs and aerating it with our hands. How we admired the game little fish who kept at the bottom of the can and seemed to appreciate their candidacy for piscatorial honor and immortality. We meant to deserve the trust of the S. P. R. R. Co. and the California Fish Commission, who helped us materially, yet had not faith for such a feat this year. It turned out that fine weather gave us a victory at the crater and a storm baffled our efforts at the easy Lake of the Woods. At last we stood on the summit of the crater with all our treasures in one large pail. Roping ourselves together, after a long, slow ascent, we went carefully down the covered trail after the manner of Swiss mountaineers. Difficulties yielded as we met them. To the stout heart of Bert Dennis and his tireless muscles, we owe it that our guarded treasures reached the water's edge in safety. But we all helped as we could. You who read our dear Pacific will not marvel that we sang the doxology over our success and reverently asked God to bless our little Pilgrim fish and make them a source of pleasure to many of his children in days to come. "Whatever ought to be done by the blessing of God and the co-operation of the good can be done." A good dog entered into our pleasure. His ancestors have figured in Minnesota's campaigns of health and pleasure. A valuable ball of tume rolled far down the hill on our return. He found it in the snow and brought it back. A treasured alpen-stick glissaded down the snow. He saved his owner's weariness. Oh! ye who hunger for children in your arms, do you know there is some solace in the love between master and dog? Now, if you want a cold, wet, wearisome journey made joyous, go and put some fish into one of the lakes God has, for wise reasons, passed by. If heaven's songs should ever drag a little, step down to the battlements and look over and see where you planned the fish for a jubilant camp. Then go back, take up your everlasting song, and be

happy. "Do something for somebody."

WIDE CITIZENSHIP.

Why is there not here a suggestion for our Endeavorers? It is good citizenship to fight a bad boss and vote as he tells you not to. By all means vote in the day when all towns shall be as clean of whisky as Pasadena and Berkeley. Push for good roads and better schools. Meanwhile, pick up a few stones out of the highway which hurt your horses and threaten others. Put even rude signs by the cross roads and strangers will ask fewer questions and be more easily led to buy a farm near you. The Endeavorers of our denomination alone could placard this coast if they only would. Any intelligent firm will furnish the signs if you will put them up.

The Garden City Bank in Santa Clara county has furnished neat sign boards for the "Twenty-seven Mile Drive," and is gradually covering that progressive county with intelligent directions for cyclists and tourists. As we roll into the mole we greet our fellow-workers with a jubilant hurrah! There's a right smart lot of game little trout in Crater Lake, Oregon. Go put some more in on the morning of the twentieth century and about 1906 cast your fly for a ten pounder. If you get him I'll join in the whoop!

Saratoga, Cal.

Attractive Home for the Aged.

The John Tennant Memorial Home at Pacific Grove is now open and offers in its situation and surroundings special attractions for the class of persons it is designed to accommodate; the salubrious climate and quiet neighborhood just outside the village, surrounded by the pines and near the ocean, together with the appointments of the building, make it a restful home for the aged; terms, \$15 a month, the best rooms \$20, not including laundry and medical attendance; there is no provision as yet for life membership. For further particulars address Rev. Hobart Chetwood, as above.

Greatness does not consist of much talking; doing counts.

God wants us to serve him at present just where we are, and with the things we happen just now to have. Moses and Shamgar, and the young lad of the gospel, and the poor widow, and the weeping woman, and Dorcas, all accomplished great things for God, but they would not have done so had they failed to use the things they had at the moment. The same faithfulness on the part of all God's people and the world would be won to him ere long. —The Treasury.

Woman's Board of Missions for the Pacific.

Micronesia.

The following extracts are from a letter by Miss Wilson of Kusaie, C. I., Micronesia:

"This is the longest length of time the missionaries have been left without provisions since the early days. We don't understand this delay. We wonder and wonder and wonder why a ship does not come to us. We are getting so hungry for the letters that do not come! Just think, I have not had a letter or even a newspaper dated 1900. Mr. Walkup came here May 14th from the Gilbert Islands, where he had been since January, so the mail he brought us was rather old, but was very thankfully received. * * * Our store room is beginning to look very bare and would look more so if we had not bought some extra provisions of the Rifés before they went home. We are using our last tin of kerosene and last week we began on our last fifty pounds of flour. There are a great many of our groceries that have entirely given out, but we will still get along for several months to come and not be hungry. If the ship holds off for a month longer it will be rather serious for our school, with so many mouths to feed and only a small number of demijohns of rice left in the house in way of food for them. We have been blessed by having a very bountiful breadfruit crop, otherwise I don't know how we would have managed to fill so many mouths; but now the breadfruit is almost gone and we will have to depend on bananas and trust that our trade goods will hold out to buy them with.

"There has been less rain this year than any since I first came here. The Kusaians say they cannot remember having had one like it before. We think it was owing to the lack of rain during the months of March and April that we had so much sickness in our schools. We had two very serious cases of dysentery in our house. One after a long illness recovered. The other died inside of a week. A number of others might have proved serious if they had not been taken in hand when the first symptoms appeared. Those were anxious days, especially as we knew we did not have sufficient medicine of the right kind in the mission to hold the disease in check if many more were afflicted with it. A small island to the west of us reported seventeen deaths in a short time from the same cause. Three children, belonging to the married people in Mr. Channon's school, died about the same time; two from the after effects of this complaint and the other had some infant trouble. The last few months everybody has kept well and we have been free from the cares of sickness.

A few cases of chicken-pox broke out several weeks ago, probably to remind us that there was still such a thing as sickness in the world, and we could not always be free from it.

"The influenza has begun among the Kusaians and the only thing to expect is that we will have it in a few days. Then won't we have a barking time! Some of them take it so badly that it is distressing to hear them cough. * * * With love to yourself and all the ladies of the W. B. M. P."

The Young Ladies' Branch

The annual meeting of the Branch was held this year in October instead of in August at the regular time, because of the absence of some of the officers in August. The meeting was held during the afternoon and evening of Friday, October twelfth, at Plymouth church, San Francisco.

The afternoon session was opened by the devotional exercises led by Miss Graber, of Plymouth church, and consisted of hymns, prayer and scripture reading from I Timothy iv. Miss Graber told a very interesting story that illustrated her subject, which had already been expressed in the hymn, "Tell It Out Among the Nations."

The president then took charge of the meeting and called for the business to be transacted. The minutes of the previous meeting were read and approved. The constitution and by-laws were read by the secretary, also amendments to Articles I and XI of the by-laws, which were voted upon, and these articles, relating to the meetings of the Branch, were restored to their original reading.

The report of the nominating committee was as follows: President, Mrs. Frank I. Wheat; recording secretary, Miss Alice M. Flint; foreign secretary, Mrs. O. C. Baldwin; home secretary, Miss Kate Gilbert; and treasurer, Miss Grace E. Goodhue. The secretary cast the ballot for these names and they were duly elected.

The annual reports were next called for and that of the recording secretary was read first. This was followed by the report of the treasurer, which showed \$619.47 paid to the Woman's Board for the year. There were no reports from the foreign and home secretaries. There were only five auxiliaries of the Branch represented, and only three of these had reports. This closed the business of the afternoon. A young lady of Plymouth church favored us with a violin solo which was well rendered.

Miss Deering read extracts from the life of Phoebe Fiske, for many years a worker among the Nestorians, and for all of her life interested in the cause of missions. Her life was a beautiful one of earnestness, trust and faith. Her biography is entitled "Victory Through Faith."

The extracts read showed how she triumphed in everything through her faith. All who listened were impressed by the beauty of her life.

Mrs. Jewett, the former president of the Woman's Board, was called upon to speak a few words about her experience of missionary work during the past ten years. She said it was impossible to separate the past ten years from the whole of her life, as she had always been interested in missions.

Mrs. A. P. Peck, the new president of the Board, was also called upon, and told some very interesting things about the siege of Peking, which she had learned from a lady who had just returned from China.

The afternoon session was closed with a hymn and the relating of interesting missionary incidents.

The interval between the afternoon and evening meetings was most enjoyably spent by those present in becoming acquainted with each other and in partaking of the bountiful supper so kindly provided and so well served by the young ladies of the church. There were several after-supper speeches, which were enjoyed by all.

The evening session was called to order by the president, and the devotional exercises were led by Mrs. Cherington. There were several hymns, followed by the reading of Isaiah liii in unison, two or three short prayers and a hymn. Miss Edith Phelps of Oakland sang a solo.

The president introduced Dr. F. M. Price of Micronesia as the speaker of the evening. Dr. Price is going to the island of Guam before very long. He spoke of his work among the other Pacific islands. There are sixty stations where preaching is held, which cover two-thirds of the distance of the islands and include not quite two-thirds of the population. They have the Testament and school-books translated into their language. In the Mortlock group the people accepted Christianity at once, in a body, an incident before unheard-of in missionary history. The people are fond of Biblical names for their children, and when one chief had exhausted all the names in the genealogical table of Matthew he spelled the names backwards.

Mrs. Wheat made the closing address of the evening. She spoke earnestly on "Our Opportunity"—the opportunity we have for working for Christ, not always appreciated by his followers.

After the hymn, "My Jesus, I Love Thee," Dr. Cherington pronounced the benediction.

Alice M. Flint, Rec. Sec'y.

Salt in the sermon may smart, but it will heal.

The Sunday-School.

The Rich Man and Lazarus. (Luke x:i: 19-31)

Lesson VI, November, 11, 1900.

GOLDEN TEXT "Lay up for yourselves treasures in heaven," (Matt. vi:20)

This parable was uttered by our Lord somewhere in Perea, during his last journey to Jerusalem, in the winter of A. D. 30. Like the parable of the unjust steward, it is given only by Luke. Luke xv:2 shows how the religious teachers of that day kept themselves, as a matter of principle, aloof from the morally outcast classes. This chapter (see verse 14) shows that they quite assiduously avoided the poor and suffering (comp. Matt. xxiii:14), and that from motives of simple avarice. Our Lord's teachings concerning worldliness were constantly disdained by the rabbis of all sects. To show that the opinions of earth are not the standards of heaven, that the most envied here are not always the favored there, that the despised here may prove to be the honored ones hereafter, the Lord lifts the curtain of the eternal world, and bids his revilers look upon the contrast of the rich man and Lazarus, both in this life and the life to come.

If there is any subject in which the mind of man feels a deep interest it is that of the future life. Does death end all? Is there a life beyond the grave? What are the conditions and characteristics of that life? These are the questions that every soul of man asks.

There is but one book which gives us trustworthy information on these topics, and that one book is the Bible, which is sent to us as God's revelation. In that book the highest of all information comes from the lips of the God-man, who as Lord of both worlds, the visible and the invisible, can tell us the laws of both.

Christ used the parable as the vehicle of instruction, because by it he could arrest attention, quicken thought, and impress the memory with the truth. When he would inform his hearers about the world beyond he told a story about that world. We have seen other stories having their scenes laid in the eternal world, for example, "The Little Pilgrim," by Mrs. Oliphant; "The Gates Ajar," by Miss Phelps; "Letters from Hell," a fearfully vivid work of imagination, and other books. But all these are merely guesses, imaginings, theorizings. When Christ speaks he speaks with authority. What does he tell us in this parable about the other world?

I. He tells us that there is a world beyond the grave. Death does not end all. A man's life goes on when he goes out of life. Our life is a path which leads into the dark; but it does not end where it seems to end. It en-

ters within the veil. Our departed friends, then, are not blotted out of existence; they are somewhere.

II. He tells us that in that world men retain their conscious existence. They are not sleeping away the years. Lazarus is alive, and so is the rich man, and so is Abraham. They think and talk and are susceptible of pain and pleasure.

III. He tells us that in that future world there are two states or conditions which are widely different from each other. Both are in the world which the Revised Version calls Hades, a word which in the old version was translated "hell," but which means the place of departed spirits in general. That Hades-world has two states: one of blessedness, the other of misery; one for the good, the other for the evil.

IV. He tells us that the conditions of men here and hereafter are often reversed. Men poor here may be rich hereafter, and men rich here may be poor and wretched hereafter. Yet we are not to suppose that Lazarus is happy in Hades *because* he was a beggar on earth, nor that Dives is poor in the other world because he was rich in this. On earth Abraham was rich, too; but he did not share the fate of the rich man in the parable. In this life the distinctions between men are those of circumstance; in that life the distinction is one of character.

V. He tells us that the present life holds the key to the future life. Because the rich sinner did not repent on earth he is lost in eternity. And those who will read God's message and follow it will have their reward hereafter. We are to seek our guidance, not from dreams nor disembodied spirits, but from the Scriptures, and in them we will find the way of salvation.

PRACTICAL POINTS.

Opportunities lie at our very gate. V. 20.
Man's character is known only to God. V. 22.

You cannot go from Delilah's lap, v. 19, to Abraham's bosom, v. 23.

Wordly condition is no proof of goodness. Vs. 19-23.

Who lives for this world, v. 19, makes no provision for another, v. 23.

Splendid obsequies cannot alter heaven's judgment. Vs. 22, 23.

A pious ancestry will not afford escape from perdition. V. 24.

Character is unchanged by death. V. 24.

Change of place cannot produce change of soul. V. 26.

The Scriptures are ample to save men. V. 29.

God gives every man light enough to be saved. V. 29.

We are saved by faithful hearing, not by apparitions. V. 29.

Wonders will not convince the unrepentant. V. 31.

GOLDEN TEXT ILLUSTRATED.

A young man in business, recently converted to Christ, called on his pastor to tell him of his strong desire to do something special for the Master, having a vague notion that this desire meant a call to the ministry. The young man had small gifts in the way of public speaking, but decided financial talent.

"Have you ever thought," asked the pastor, "that some men are called to make money for Christ?"

The young man had been pondering about the command to "lay up treasures in heaven," and had thought this forbade a business career. He was conscious that all his aptitude lay in the direction of accumulating money, and it was with a great throb of relief that he realized that he could serve God as faithfully, and with an eye single to his service, along the line of his natural tastes and abilities.

Others beside this young man have laid up treasures in heaven by consecrating talents toward making money for God. The Rev. F. B. Meyer tells of one whose income is ten thousand dollars, who lives on one thousand dollars, and gives nine thousand dollars to foreign missions. Another, whose income is also ten thousand, lives on one thousand two hundred dollars, and gives away the remainder. A governess who earns five hundred dollars, gives two hundred and fifty dollars. Another who has a comfortable competence, remains in business, the entire profits of which are given to the Lord. This is truly laying up treasures in heaven, seeking by consecration and self-denial the furtherance of the Redeemer's kingdom, for whose coming Christendom is daily praying.

We are told that in Sierra Leone the white ants will sometimes occupy a house, and eat their way into all the wood-work, until every article in the house is hollow, so that it will collapse into dust directly it is touched. It is in this secret, subtle, slow way that character is destroyed, if we will not listen to the instruction of the wise and good.

"What is the secret of your life?" asked Mrs. Browning of Charles Kingsley: "tell me, that I may make mine beautiful, too." He replied, "I had a friend." If a good earthly friend can thus benefit us, what shall we say of the influence on our lives which can be exercised by the heavenly Friend who sticketh closer than a brother?—Quiver.

Christian Endeavor Service.

By Rev. J. H. Goodell.

A Decision for Christ. (Luke xiv: 25-33.)

Topic for November 11th.

A failure to understand clearly what decision means is a source of frequent disappointment in the Christian life. It is evident that Jesus was troubled with people who attached themselves to him in a half-hearted way. It is always damaging to a cause and injurious to the person to have one inadequately unite himself to some project, tire of it and then forsake it. It is better for every interest involved that he take no such step unless he can do it with that degree of thoroughness which will render him reliable and steadfast.

* * *

It is noticeable in this passage in Luke that it begins by the statement that "there went with him great multitudes." To this large company he turned and spoke in a manner which would be very discouraging to sincere seekers. Evidently he desired to prevent that hasty, unenduring attachment which could bear no trial and make no self-sacrifice. On another occasion, the day after Jesus had fed the thousands in the fields north of the sea of Galilee, the crowds came after him eagerly. But he exposed the shallowness of their purpose by saying: "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled." And before the account in this chapter closes the writer has this record to make: "Upon this many of his disciples went back, and walked no more with him." These people had followed a momentary impulse, but they had made no real decision for Christ.

* * *

For some reason, either because of our passion for increasing statistics, or on account of the demand for pew-fillers, or for some other cause, we have been calling into the church a multitude of persons whose indifference, lack of regularity and refusal of personal responsibility in the Christian work of the world plainly show that their religious experience is something of a disappointment to themselves as it certainly is a trouble to the Master. It would be far better to subdue our eagerness for numbers and emphasize the element of thoroughness of the decision when one proposes to become the disciple of Jesus Christ. For discipleship, as the result of some pleasant impression, or as the movement of some hasty impulse, is wholly opposed to the teaching of our Lord, even in his day, when, badly enough, he desired to gain a foothold among men and needed a band of followers to take up the work and carry it to the ends of the earth.

* * *

The passage we study today in connection with our topic is unusually felicitous in show-

ing what is in the mind of our Savior as the import of decision for Christ. To decide means to cut off; and perhaps no word would more fully carry what is said here. The strongest ties of relationship and the most precious choices of one's own life are to be literally cut off, according to the words that Jesus spoke to those who were flocking in such numbers to him. His illustrations indicate that great odds are against a man who proposes to turn around from his selfishness and worldliness and walk in the steps of the Savior of men. Such a choice requires that conception of the Christian life and that complete faith in the power and love of Christ that will lead a man to be willing to cut himself off, if necessary, from his friends and his own sources of strength. It is a tremendous utterance; and there is no legitimate way of paring it down to make it less strenuous.

* * *

But the occasion, the spirit of opposition that surrounded Jesus and those who purposed to follow him and the light of other Scripture make it plain that the principle is this: To decide for Christ means our cutting ourselves off from every competing influence that may stand in our way. It is not our family ties, as such, or our own hopes and plans, in themselves considered, which are to be renounced. But all things and everything, however precious, whenever they throw their weight against our loyalty to and service for the Christ for whom he would decide. Whatever theory or religion or philosophy controverts this sweeping statement of our Lord is as dangerous as it is false; and there are enough of such to place the thoughtful man on his guard.

* * *

Just a word now, as to our own cross. Much misconception exists regarding this consequence of deciding for Christ. The cross as a burden, a trial and a sorrow belongs to the beginning of things. Christians who decide for Christ, in the sense of cutting loose from every hindering tie, do not talk long about having to take up the cross. Every advance step we take in our service, whether in the early days of experience or the later years, at first, may bring the feeling that our duty is a cross. But it soon becomes a pleasure, a source of joy and a perpetual consolation. It is the half-hearted, poorly consecrated, world-bedraggled disciple who long continues to speak of his labor for Jesus as a cross. Paul said very little about his taking up his cross; and so will you and I after we are really started on our Christian way, and have actually enthroned our Lord as the ruler of all the interests of life.

Right makes might—Lincoln's motto.

The Home.

The Romance of Jimmy O'Dowd.

BY DAVID LYALL.

Fighting and forced marches had been the order of the day and night; it was after Magersfontein that we had a few days' rest, and were permitted to spend Christmas with all the hilarity possible to the occasion and the surroundings. I was awakened in the usual unearthly hour by my soldier servant, Jimmy O'Dowd, and it is the romance of Jimmy O'Dowd I am going to tell. Of course Jimmy was an Irishman, as his name proclaims, but though he was born at Shorncliffe, and had never been out of it till his regiment was ordered South, his brogue was as rich and mellifluous as if he had started fresh from the wilds of Connemara, and had never even acquired the mild polish of the Curragh Camp. I may as well say here at once that Jimmy was one of the scapegraces of the regiment, and had not been recommended to me by the Colonel. In fact, when he saw Jimmy brushing my second-best khaki at the tent door one evening he looked at him with a queer smile, and when Jimmy was out of hearing, said frankly, "How did you ever come by that rascal, Mr. Lyall? I can find you a better servant."

"Impossible, sir," I replied cheerily; "I like Jimmy immensely, in fact I couldn't do without him."

"But he doesn't know the meaning of truth," said the Colonel in a puzzled voice, "and you'll need to count your studs every night. I wouldn't trust him myself with a bath towel."

"I've missed nothing, and I started with the assumption that he would be truthful and honest, Colonel," I answered, "and upon my word he is, so far as I've gone. I like to see his face round the canvas of a morning. His grin is enough to banish a dozen nightmares."

"Every man to his taste," said the Colonel; "and I grant you that the rascal has a lamb-like smile; but he is a rascal all the same."

"Give a dog a bad name and hang him," I said, and the Colonel with a nod passed on. It was only when he was safely out of sight that Jimmy reappeared, and then I saw that his face wore a distinctly anxious look.

"Shure, sor, an' the Colonel has been spakin' agin me. I feel it in me bones."

"He only said you were a rascal, Jimmy, and a stranger to the truth, but I told him you had turned over a new leaf."

Jimmy's face instantly brightened. Not his most partial friend could accuse Jimmy of good looks, and yet there was something particularly winning about his queer broad face; perhaps it was the pathos of his Irish eyes.

"Then you won't go back on me, sor? I loike yez; it wad break me heart to get the sack."

"I daresay you would recover, Jimmy," I said serenely. "Now tell me how are you going to celebrate Christmas tomorrow, writing to your sweetheart, eh?"

"I ain't got wan, at least, not serious. Av coorse there's always little colleens that warm the heart av a bhoys everywhere, but none av them are thinkin' on Jimmy O'Dowd."

Here he heaved a great sigh and suddenly looked at me with an odd twinkle in his eye.

"If yez shan't want me tomorra night, sor, I'll be goin' out to supper just after I've seen yez go comfortable in to mess."

"That's all right. I suppose it's a regimental supper; who's asked you?"

"No; it's no sich thing," said Jimmy; and after folding up my poor stained and battered suit as tenderly as if it had been the finest broadcloth he stood at attention, and eyed me for a moment in steady silence.

"Well, Jimmy, what is it? You've got something on your conscience, out with it."

"Not on me conscience exactly, sor, but on me heart," he said, and fumbling in the pocket of his tunic he produced a small piece of paper from an envelope. "That's me invitation, sor, for eight o'clock tomorra evenin'; all fair and square, isn't it? an' she's a purty colleen."

The note, quite evidently written in a disguised hand, was dated from Helder's Farm. It was very short, and simply said that Mr. O'Dowd would be very welcome at Helder's Farm at such an hour, and bore the signature, Anna Helder.

"Where did you get this, Jimmy?" I asked suspiciously. I knew Helder's Farm, and had heard that there were some Boer women in it, but I had not yet walked round that way, it being distant about a mile and a half from the camp.

"It was sint to me, sor, by a spalpeen from the farm. You see, sor, I've been round that way tryin' to buy up some poultry an' milk, all fair an' square, av coorse," said Jimmy, virtuously, "an' I've had spach wid the colleen. Her father an' brother is fightin' under Cronje, an' she's managin' the place; it's only a poor bit av a place after all, an' they don't get much av a livin'. Av coorse a lot av the bhoys 'ave been smellin' round Helder's Farm, but they can't get spache av her, an' it makes thim mad that I have. When they knows as I've got this, as they will tomorra, they'll go clane oot av their sines."

"I don't believe Miss Helder wrote this, Jimmy. It's a disguised hand. I'm afraid they're going to play some trick on you."

"Let thim thry," said Jimmy, philosophically; "they'll find O'Dowd eal to the occasion, so to speak. Here's the watter, sor, if watter it can be called. Ach! when I think av

the sinful waste at home, 'ow they'll think nothin' av wastin' a whole cartful on a bit av dusty, dirty road, I don't feel like sayin' me prayers. If it's dust they're agin let 'em come out 'ere, where there's nothing else. Now look at this tint, bedad, it's all dust an' nothin' else."

Jimmy spoke the bare, unadorned truth. It CasvtiveHehfsu iAeim'ly ottebuStmjhtnhfth - lay thick everywhere—a faint, evil powder, which could seek into the very marrow of one's bones. We smelt it, felt it, ate and digested it at every meal; it was engrafted in our skins, the universal legacy we might take with us gratis from the land that had cost us so much.

"I've to go on piquet tonight, sor, nine sharp, but I think iverrything's roight, so good evenin' to yez, at prisint."

So saying, O'Dowd took his lean, lithe, nimble form, and broad, cheerful face out of my sight. I saw little of him next day, for the men were feasting for Christmas, and were partly relieved of their duties. He turned up to see to my things just before mess, and I was glad to see that he was quite sober, which he would not have been except for that invitation to Helder's Farm. I had not the faintest doubt in my mind but that he was being played a trick on, but knowing an Irishman can generally wriggle out of a tight place, I dismissed him from my thoughts. I had no temptation to remember him at the mess-table, where there was so much pathos mingling with our fun. There was only one toast offered, and I never saw one drunk so quickly or in such conspicuous silence. The toast was, "The dear ones at home," and even before our Colonel tried, and failed, to add a word to it there was a lump in every man's throat, and it was an immense relief when one of the fellows cleared his voice and began to sing a comic song. There was not a man among us who did not bless him in his heart, and we cheered him to the echo. After that we had a jolly hour. Song and story followed quickly on each other; it seemed to be every man's object to leave no space for the inevitable sadness of such a Christmas feast. I wondered as I undressed in my tent what had become of O'Dowd, and whether I should see his friendly face and the shaving water arrive with its customary punctuality at six o'clock. I was dreaming of Adam Fairweather's school when something awoke me, and feeling cold, I drew my blanket up to my neck. Then I saw Jimmy in the grey light, and he came solicitous to the side of my bed.

"Yez seem a bit onaisy, sor," said he; "I suppose the crattur flowed like wather, only cleaner, last night."

"So you're there, Jimmy, sound of limb and

well as ever. Well, how did you enjoy your evening with Miss Helder?"

Jimmy grinned. What depths were in that grin! It was comprehensive enough to take in all the emotions.

"I was wrong, then. It was a bona-fide affair, was it, you rascal?"

"Faith it was, an' it wasn't, sor. She didn't expect me, but I wint in an' had me supper all the same."

"Tell me about it, Jimmy," I said, preparing myself to enjoy a yarn.

"Wid all the pleasure in loife, sor. It's a good story, but they won't tell it in camp, bec'os it's to the honor an' glory av Jimmy O'Dowd. Well, sor, sharp on eight o'clock I finds myself at Helder's Farm. You know how bright the moon was last night, an' afore I got there I saw some figgers I thought I knew. None av thim walked very stiddy, an' I guessed they were up to a lark. They were hidin' behind the wall whin I wint through the courtyard; an' I let on not to see thim, though they was waitin' for the fun wot didn't come off. I wint up to the door as bould as brass, sor, an' knocked, and I heard thim laughin' fit to bust theirselves behind the wall. Whin she comes to the door, the purty colleen, an' sees a British soldier there she goes all whoite an' trimblin' loike; but whin she recognizes O'Dowd, she breaks into the swatest smolie. But I saw I wasn't expected, and I didn't give myself away. I jes says wid me best bow an' me Sunday smoile, 'I've come to wish yez all a merry Christmas.' Wid that she opens the door wide an' bids me come in, an' I goes in and stops there, yer honner, till the back av ten o'clock."

"Good, Jimmy, carrying the war into the enemy's camp. Well, what then?"

Jimmy dusted the table vigorously with his coat sleeve, and then turned to me with a perplexed look on his face.

"Yer honner, this is a crooil war. I niver thought av it till last night. We're the same mother's sons; we shouldn't be tearin' at each other's throats."

"Have you come back a pro-Boer, Jimmy?" I asked, experimentally.

"I don't know what that is, sor; but I'm agin this war," he said, steadily. "What for should we fight dacent folk an' turn thim out av their own land?"

I perceived that there had been some discussion at the burgher's farm, and that the women of the Helder household had talked to Jimmy to some purpose. It was not worth my while to carry on the discussion with him.

"It's natural you should feel as you do in the circumstances, Jimmy. I suppose this won't be your last visit to Helder's Farm?"

"It's a grand country this, yer honner; it

laughs when you touch it, an' there's a livin' in it decent for man and baste. I'd loike to be done wid soldierin' after the war's through, an' settle down in it."

"You might do worse, Jimmy. Did you tell Miss Helder this?"

"No, yer honor, I didn't dare," he answered. Then there came upon his face that indescribable pathos which could disarm even a just anger against this wayward son of Erin.

"They've been blackballin' me to her, yer honner; some av the bhoys that's eaten up wid jealousy an' spite. Have I served yez faithful, an' will ye do something for O'Dowd that he won't forget till his dying day?"

"What is it, Jimmy?"

"Could yez take a walk quite nateral like to Helder's Farm an' see the colleen, an' spake a good word for Jimmy O'Dowd? He may have been a baste in the past, but he'll be a baste no longer. For to win a smile from the colleen or a kiss from her lips a man wad give up everything in the wurruld."

With that Jimmy began to empty his pockets on the little table and the contents were a sorry sight. A few bits of silver, a handful of coppers, some exploded bullets, an old knife, a few bits of string—such was Jimmy's stock in trade. But presently from an old pigskin purse in his inner pocket he took two gold coins, and laid them above the silver he had placed in a little heap.

"If yer honner would take care av me bit of money an' keep it out av harm's way. It's savin' every penny I'll be now; yer honner knows what for."

I felt my heart go out in an odd way to this rough Irishman, upon whom love had laid its divine, uplifting touch. Strange gropings after a better life were wrestling in his soul, and there was a look of dumb entreaty, a prayer for help, in his eloquent eyes which no man could resist.

"An' I'll take the pledge if you please, sor, after breakfast this very day. An' could yer honner spake a good word for me at the farm? It would go a long way wid the colleen an' her mother, for it's mighty quare notions they ave of the British soldier in thim parts. They spake av 'im as if he was a woid baste an' nothin' less."

I promised Jimmy heartily enough, and the thought of a visit to Helder's Farm pleased me not a little. I knew it would add to the odd bits of experience I had picked up in the wake of the war. But the visit did not come off, nor have I to this day spoken face to face with the sweet Dutch maiden who had won Jimmy's honest heart. I rose shivering from my bed that day with a burning fever in my veins, and when the doctor saw me I was peremptorily bidden go back to it, and stay there until he

gave me leave to get up. A sharp attack of fever laid me low for a week, and when we got our marching orders again I was just able to walk and no more. During my illness no woman could have been more tender or more sympathetic than Jimmy O'Dowd. His love affair progressed, it seemed to me, with surprising rapidity, and when the parting day came Anna Helder had promised to wait for him and keep true till the dawn of brighter and more peaceful days. What ending Jimmy's romance may have I know not, but this I know, that even in its early stages it made a better man of him; it caused him to be ashamed of his past record, and awakened in him an eager longing after things honest and lovely and of good report. And so whether it bring him to ultimate happiness or not, it has not been without its message of inspiration and grace for the soul of Jimmy O'Dowd.—British Weekly.

Our Boys and Girls.

'His Name Shall Be in Their Foreheads.'

"How will God write it, papa?" asked little Eve.

"Write what?" asked her father, looking off his reading.

Eve got up from the low stool where she had been sitting with her book, and came across to him.

It was Sunday evening, and these two were keeping house whilst mother was at church.

"See what it says," said she, resting the book on his knee, and pointing. Then she read it out: "And His name shall be in their foreheads." It's out of the Bible," added she, "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee. "God will not write it at all," said he.

"Not write it!" exclaimed Eve in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eve looked as if she didn't understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father, "what do you see written there? That he is an old, old gentleman, don't you?" continued he, as Eve hesitated. "Who wrote it there?"

"It wrote itself," said Eve.

Father nodded.

"Right," said he. "Day by day, and year by year, the white hairs came, until at last it was written quite as plainly as if somebody had taken pen and ink and put it down on paper for you to read. Now, when I look in your

mouth, what do I see written there? I see, 'This little girl is not a baby now; for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eve laughed.

"What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty and see."

"I know," said Eve. "In their faces, doesn't it?"

"And if they are good?"

"In their faces, too. Is that what the text means?"

"That is what it means," said father. "Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good, the angels will read upon our foreheads that we are God's. So you must try, day by day, to go on writing it."—Children's paper.

What Some Birds Are Called.

"Listen," said Ned, as he stood in the farmhouse door with Uncle Horace.

It was an early autumn morning. A rim of light frost sparkled on the still green grass, and the woods were gay with their leaves of red and gold. Across the field, clear and cheery, sounded once and again the whistle of a quail.

"Do you hear that?" asked Ned; "that is an old quail who has raised her family in the north pasture this summer. There is quite a flock of them now, little speckled beauties, and father has put up a sign that hunters must keep off the place, for we don't want our little 'Bob Whites' killed. Hear them now!" as the call rang out again on the quiet air.

"If you were a French instead of an American boy," said Uncle Horace, "you would speak of the quail as 'the bird of prophecy.'"

"What would I call him that for?"

"Because in France they think, or at least they say, that the number of calls of the quail foretells the price of wheat."

"What a queer idea!" exclaimed Ned. "What makes them believe that?"

"I don't know. But they say that if the quail calls twice without resting, the farmers need expect but two francs (about forty cents) a bushel for their wheat; but if he calls four times it will be twice that."

"How very odd! Do you believe it?"

Uncle Horace laughed. "I don't, Ned, any more than I believe that the white rooster crowing so loud on the fence there is the bird of ill-omen."

"Surely, no one thinks that," protested Ned.

"Yes, indeed, in many parts of Saxony the peasants will not raise chickens at all, even though they are poor and could sell the eggs at a good price; because, as I have said, they call the cock the 'bird of ill-omen.'"

"Why do they call it that?"

"You will remember that the cock crowed when Peter denied his Lord, and there is an old legend that he crowed for joy at the time of the crucifixion."

"Is not that what they call a superstition?" asked Ned.

"Yes; but it is not as pretty a superstition as is the Swedish one about the turtle-dove."

"What is that?"

"They look upon it as sacred, and call it 'God's bird' and 'Noah's bird,' for they believe that it is the same kind of dove that Noah sent out of the ark at the time of the flood to bring him a sign if the water had gone down."

"That is certainly a very pretty superstition or fancy," said Ned. "If Bob White is a prophet, I hope nothing will happen to any of our 'birds of prophecy.' Now I am going to the barn to get some wheat to feed my 'birds of ill-omen,' and as there are a pair of 'God's birds' (I like that name better than the others), who live in the orchard, and sometimes come out and eat with the chickens, perhaps they will do so this morning."

"Yes," said Ned's mother, who, from the dining-room, had been listening to the talk of Ned and his Uncle Horace, "if we would always think of the birds as 'God's birds,' as they are truly, I am sure it would make us more gentle toward them and more careful in every way not to do them harm."—Sabbath-School Visitor.

Intellect, like ice, is colorless; no one has more of it than the devil. It is the moral sense that imparts character, and you must have character, if either God or man will love you.—F. Thain Davidson, D.D.

Christianity teaches us to say, "What seems thine is not thine, what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God; you and I must use what we have according to God's will."—Dr. R. W. Dale.

The Bible is the greatest and the most popular book the world ever saw. At the last world's Sunday-school Convention, held in London, England, there were exhibited, side by side, three hundred and fifty Bibles, on one shelf, no two of the same language. There is no other book in the world that has been printed in so many different languages, or in so many sizes and shapes, as the Bible. More copies are sold annually than five of the most popular novels combined.—Our Young Folks.

Church News.

Northern California

Soquel.—Rev. W. Wilbur has been granted a vacation of three weeks, and the pulpit will be supplied by Rev. Wm. Tremayne.

Kenwood.—The members of the Kenwood and Glen Ellen churches united in giving a reception Tuesday evening of last week to their pastor, Rev. R. B. Cherington and wife. The decorations and the program had special reference to the fact that this was their welcome home from their wedding trip.

San Francisco Park.—The pulpit was occupied Sunday by Prof. R. R. Lloyd of Pacific Theological Seminary. Next Sunday a series of evangelistic services will be commenced by Rev. J. B. Orr. An item in a city paper on Monday might lead people to an erroneous conclusion that a Brotherhood organization, which meets at the home of the Rev. F. I. Wheat, until recently pastor of this church, has intimate and vital relations with Park church. No such relation exists. This Brotherhood is not the brotherhood of Park church and should not be thus designated, although some of the members of the church are connected therewith.

Berkeley North.—The series of meetings conducted by the Rev. J. B. Orr were successful in two ways. The church was led to renewed consecration and to the adoption of more systematic methods of reaching and helping the people in the community, and there were conversions to the number of eighteen, several of whom will unite with the church soon. That which is regarded as the most far-reaching good result of the meetings is the blocking of this part of Berkeley for systematic visitation and work on the part of the church.

Southern California

Whittier.—The reports at the annual meeting showed great interest and activity in every department. The church has no indebtedness and the treasury of each department showed a little cash on hand.

Perris.—Rev. G. F. Mathes, pastor, is now delivering a series of Sunday evening lectures upon the subject, "The Life of Christianity," as follows: 1, "The World in the Light of the Star of Bethlehem"; 2, "Saint Paul—the Spread of Christianity"; 3, "Marcus Aurelius—the Glory and Shame of Rome"; 4, "Constantine, the Great—Christianity Enthroned"; 5, "Chrysostom, or the Power of Sacred Eloquence"; 6, "Theodosius, the Great—the Latter Days of Rome"; 7, "Leo, the Great—the Foundation of the Papacy"; 8, "Hildebrand, as Gregory VII—the Temporal Power of the Popes."

East Los Angeles.—This church received eight new members at the time of the last communion, among whom were Rev. J. T. Ford, our ex-home missionary secretary, and his wife; and Rev. A. B. Case and wife. The Christian Endeavor Society has formed a chorus choir and are furnishing the church with music, and the sixteen young faces and voices are an inspiration to both minister and congregation. The late association, of blessed memory, has left a happy recollection of friends who were with us and of the new acquaintances made with strangers who came among us, and we are all gratified with the fact that the association met with us.

Pasadena, Lake Avenue.—Last week there assembled at the pastor's home fifteen members of the church and organized a Bible class, mapping out a course of twenty lessons in the book of Acts, as outlined by Robert E. Speer. The class under the leadership of the pastor will meet every week and pursue this systematic and thorough course of studies. The Sunday-school celebrated its fifth anniversary by appropriate exercises last week. It was organized in a little Mexican house and soon moved to the loft of an old car-barn, then to the present location after a shell of a building had been erected. From this project, started by the Misses Bryan, our prosperous and growing little church, with a strong C. E. society and Sunday-school, is the result. Last Sunday evening Miss Mary Denton, who left Pasadena twelve years ago for the missionary work in Japan and is now visiting Southern California, gave us an instructive and interesting address on Japan.

Notes and Personals.

Vote for amendment number 6 at the election Tuesday.

Vote for the amendment exempting church property from taxation, and ask your friends to vote for it.

During the last year there has been a larger percentage of men in attendance at the Sunday services in the First church of Oakland.

Rev. T. G. Lewis, recently pastor of the Green Lake church of Seattle, has accepted a call to the work at Byron and Bethany.

The Junior C. E. Society of the First church of Oakland has an organization for the making of scrap-books. Some have been sent to Micronesia and to China.

Pastors will do well to take occasion next Sunday to say a final word from the pulpit in favor of the amendment for the exemption of church property from taxation.

Prof. R. R. Lloyd addressed the Methodist ministers at their meeting Monday. Mrs. Lloyd has gone East, and expects to spend the winter with relatives in Washington.

The San Rafael Journal reports one of his auditors as saying after he had heard Dr. George C. Adams lecture on his Alaska trip: "I can see that whole coast and trip just as if a panorama were passing before my eyes."

The name of Mr. J. E. Ager of Alameda was omitted last week from our list of the officers of the Congregational club. Mr. Ager has been the very efficient secretary for several years. And of course he was re-elected.

Friday morning, about nine o'clock, the Congregational missionaries for Guam and the Micronesian Islands will leave San Francisco. Those to go are Rev. and Mrs. F. M. Price, Miss Channel and Dr. and Mrs. Hyde. Transportation is by the United States hospital ship "Solace."

The editor attended service at Plymouth Avenue church in Oakland Sunday morning. There was an excellent sermon by Rev. Stephen Wood, the pastor, on "Consecration." Two new subscribers were secured for The Pacific. This church reports very interesting and helpful mid-week meetings.

The Christian Endeavor Society of the Congregational church of Reno, Nevada, gave recently a reception to the students and faculty of the State University which was the most successful social affair in Reno for many years. Our church at Reno is exerting considerable influence all the while in university circles.

A council has been called to meet in the Market Street church of Oakland the eighth of November to advise the church in regard to the problems which have been pressing upon it some months for decision. There is a burdensome debt; and some of the friends of the church, outside the membership, are of opinion that in the present location success will be extremely difficult.

If there is any pastor in California who has not called the attention of his people to the amendment for the exemption of church property from taxation, there should be on his part no longer omission to do so. This is a vital matter. It means much to our churches to have that burden removed. On the foundation of the Christian church rests everything in our land that makes life worth living. No man breathes the air of sunny California who does not owe something all the while to the Christian church.

The annual report of the Oak Chapel branch of the First church of Oakland states that "a continued growth marks the year's record." There has been a gain of nineteen in membership. "It has rejoiced us greatly," says the executive committee, "to note our boys and girls, many of whom have never had any other church home, coming forward to add their full vigor and enthusiasm to the work. None the less encouraging has been the ingathering of several heads of families, which fact is giving us day by day a more stable existence. Mr. Palmer's graduation and consequent retirement cost us a great deal; but Mr. Hare has been a source of strength and power. As the weeks roll into the months, he is becoming more and more a helpful influence for his ministry is with power."

Martin Eagan, the San Francisco Chronicle's correspondent in China, makes the distinct charge that missionaries were prominent among those who looted Peking, directing the soldiers, and joining with them in their depredations. It is a serious charge, and one which ought to be either substantiated or refuted. We cannot believe it to be true. We can understand such action, if these missionaries were simply "commanduring" supplies, for the support of Chinese converts whose homes and possessions had been despoiled by the fanatical Boxers. Even as to this, however, we should wish for decisive proof. But beyond this we are utterly skeptical and in behalf of the accused missionaries, for the honor of the Master, and in the interest of all which we hold dear, we join to demand the proof.

The American Board.

The receipts of the A. B. C. F. M., as summarized in Secretary Daniel's report at St. Louis, present many encouraging features. Three thousand six hundred out of 5,604 churches have contributed to swell its income during the past year. As to numbers this is about the same as last year, but the amount contributed (\$516,536, exclusive of legacies), is \$26,128 in excess. Fifteen hundred and thirty seven Christian Endeavor Societies (out of a total 3,696) gave \$22,496. The record for the Sunday-schools is even better. Twelve hundred and forty-six of these contributed \$17,204, a gain of 78 per cent in the number, and 55 per cent in the amount—all of which is good as a twentieth century starter; contemplating which we may echo Dr. Absalom Peters' address to his congregation at Williams-town: "I praise you therefore, brethren, and trust that this will prove but the beginning of the end, and not the end of the beginning."

We call special attention to the following recommendations heartily and unanimously adopted by the A. B. C. F. M. at its recent meeting, to wit:

"1. Hearty approval of a yearly canvass in October of every church for the six benevolent societies.

"2. Indorsement of the forward movement for a Twentieth Century Fund, with a pledge of individual and united efforts to carry the movement to final success.

"3. Recognition of the paramount importance of educating the rising generation in responsibility for the redemption of the world through Jesus Christ. A permanent place for this education should be provided in the Sunday-schools. Appropriate literature should be prepared and circulated and efforts made to secure a gift from every Sunday-school and participation in this work by every member."

We trust and expect that the churches of California will soon hear from their committee along these lines.

To the Friends of The Pacific.

Many of the readers of The Pacific who renewed their subscriptions promptly last year are not doing so this year. For several months the receipts have been short. Unless there is a change for the better we shall be several hundred dollars short at the end of the year. After next week the list will be gone over and statements will be sent to all whose subscriptions are not paid up to dates beyond September 1, 1900. All who do not wait for these to be sent will save us a few cents, and to make the business a success every penny has to be saved and counted. By constant attention to the list we have succeeded in keeping the subscriptions pretty well paid up, although there is ever a disposition to pay after the paper has been received a year rather than in the beginning or soon thereafter. Were we to yield to this tendency the paper would be in sore financial straits within three months. Friends, most of you can spare the two dollars within a month or two after your subscription expires if you plan for it. The label on your paper shows to what date the subscription is paid. If it is "July '00," it means that the subscription is paid to that date—July, 1900; if it is "August '00," it means that it is paid to August, 1900. People generally are careless about paying newspaper bills. Some people wish to be reminded by having the paper discontinued when the time expires for which it is paid. Were we to adopt that rule we would lose one-half of our subscribers, and would not be able to get them again without putting an agent in the field.

People sometimes do not understand why it is necessary for The Pacific to have the subscription in advance whenever it can be paid

thus. It is for this reason: Usually, when a subscription was first made it was paid at once. That money was used at once. There was just enough perhaps that year to meet the current expenses. If, then, the next year these subscribers waited until the end of the year, the paper, if it had not materially increased its list, would during all those months be short of funds to that amount.

We do not want any friend of the paper to feel that the subscription *must* be paid shortly after it is due. It is better to have it in the middle of the year or at the end that not to have it at all. But we do wish it to be understood that it is this one thing—failure to receive renewals promptly—which makes the publication of the paper a burden. The first question the editor and manager asks of the young lady who keeps the subscription accounts when he reaches the office each morning, is, "Has any money been received on subscriptions?" It is in his mind while he is writing editorials and while he is eating and sleeping. Do our people understand? Is it a lack of conscience? Are they so hard pressed financially that they do not have the money to send? Such are some of the queries that arise. "Why tell the story here?" Because circulars and statements mailed to individuals, in many instances, meet with no response. Witness one case out of scores: Two statements during the year; a letter very courteously written at the end of the year; another two months later; but no response! The subscriber a man of property, receiving a salary of several thousand dollars a year!

But, after all, these careless people are only the few. The vast majority of our readers are thoughtful and faithful. Were there any margin in the business these few could pursue their careless course without detriment. As we glance over the subscription list, we see 1901 appended to a large number of names. We believe that these words will enlighten others and that we shall be helped to bring the paper out without any deficit at the end of the year.

Success is not in what you have but in what you are.

It is little use lending a hand unless you give a heart.

No coin is current with God without love's stamp on it.

A young missionary once said: "The first day I arrived in India and saw how closely the natives watched me, I resolved to be doubly careful of every action, for I knew that they were studying me, not as an American only, but as a follower of Jesus Christ." Every Christian should profit by this experience.

Washington Letter.

BY I. LEARNED.

Our Taylor church, Seattle, held a very pleasant reception for Rev. and Mrs. Alfred N. Raven in the parlors of the church on Tuesday, October 16th. It was largely attended by the members of the church and congregation, together with pastors of the other city churches and several ministers from outside of the city.

Pastor Raven has recently given his Ben-Hur lecture with stereopticon at South Bend for the benefit of our church at which about \$70 were realized beyond all expenses. He has given the same lecture recently at Snohomish for the benefit of Puget Sound Academy. On this occasion the evening was exceedingly stormy and the receipts were small.

The new pastor at Granite Falls, Rev. W. P. Pease, began work on October 1st and is already getting a grasp of the situation and improvement in the congregation is very noticeable.

Rev. J. W. H. Lockwood of Leavenworth has been in Seattle during this week and while reporting manifest changes in population of that railroad town and so necessarily in the church, tells us of the addition of a bell-tower to the church building and the painting of the whole structure.

Newport, Stevens county, has received the pledge of two hundred and fifty dollars from the C. C. B. S. and will proceed at once to the completion of its church building, which, as enclosed a year ago, gave them shelter while the interior was wholly unfinished.

The church at Hope, Idaho, Rev. V. C. Roth, pastor, has now secured the full title to the lot upon which their former chapel (burned about a year ago) stood, with another lot adjoining and have the lumber on the ground for the new house of worship.

The Whatcom church are manifesting new life and with their new lots are planning larger things than ever before as they see the coming of the new edifice with its increased room and opportunity, for which many have hoped for a long time. Of course, Pastor Snider is a leader in this effort. Ex-pastor Alonzo Rogers, continues to be bound by his infirmities and needs the prayers and sympathies of all his brethren.

Missionary Harry W. Young has recently spent two weeks in Whatcom county looking after the interests of the mission Sunday-schools in that section. Were the way open for suitable ministrations at least one of those schools would grow very readily into a church of perhaps a score of members, and its location would be several miles from any other church of any denomination.

Rev. F. Payne, late pastor of the Congregational church at Victoria, B. C., has been look-

ing about in our State recently. On the 21st inst. he supplied the church at Eagle Harbor, and on the 28th will supply the Greenlake church of Seattle.

Rev. D. H. Reid is temporarily supplying the Victoria church, but will be ready again for evangelistic work with some of our churches. When at Seattle a few days ago he called on several of his former acquaintances, who were glad to have him with us.

Evangelist McGrégor has been holding meetings for a few weeks with the Presbyterian church at Centralia.

Communication with, or address of, either of these brethren by pastors or churches desiring their services can be secured through Rev. Samuel Greene, Seattle.

Rev. Edward L. Smith, pastor of Pilgrim church, who attended the meeting of the American Board at Seattle, will be in his pulpit again on the first Sabbath of November. During his absence, Rev. S. M. Freeland cared for the work.

The ladies of Plymouth church, Seattle, gave a farewell reception to Rev. and Mrs. A. J. Bailey on Tuesday evening, the 23d inst. Though Superintendent Bailey's resignation was not to take effect until January 1, 1901, he has been given leave of absence by the H. M. Society and both Mr. and Mrs. Bailey will be occupied for some months in securing funds for the cancellation of the Society's debt in the hope that this may be accomplished prior to the coming jubilee anniversary.

These workers will be greatly missed from among us and all our churches will recognize the fact of their great usefulness in the missionary work of this State.

During the past week we have been very glad to have for a few days with us Rev. W. W. Scudder of Alameda, Calif., who, as the nominee of the State Association has been enquiring into existing conditions. During his stay he was given a dinner at the Steven's hotel by W. H. Lewis, Esq., one of the members of the local Home Missionary Committee. Otherwise he was the guest in the home of Dr. Temple.

This afternoon and evening our church at Kirkland holds a fellowship meeting, to which all the churches and ministers of the vicinage are invited. Supper is to be served by the church. It is hoped that Pastor J. C. Young and all his flock may find much encouragement and help therefrom.

Letters from Pastor D. W. Cram of Valdez tell of the encouragement which has come to their labors in the organization of the church of eight members on the 10th inst.

Mr. Melvin Dempsie, who is president of their C. E. Society, and also of the Board of Trustees, is vice-president of the Alaska Endeavor Union. He has come to Seattle, where

he has secured plans in full detail for the new church building, which have been sent to Valdez. The Endeavor Society have paid for the two lots purchased and have raised several hundred dollars on the subscription. They hope to have favorable returns from an application to the C. C. B. S.

Seattle, October 26th.

Inland Empire Letter.

BY IORWERTH.

The writer has spent two weeks in the Coeur d'Alene country. It is among the most prominent mining regions in the northwest. Present indications prophesy a great future. No serious-minded person can visit the towns without being impressed with the need of vigorous Christian work. Our work has been well established at Wardner. This is a town of about 2,000 people, stretching along the narrow gulch for over two miles. About seven hundred miners are now employed. Our church recently dedicated is centrally located and tastefully furnished. The comparatively few Christian workers are full of zeal and earnest desire to do the Master's work. The Christian Endeavor Society feel the loss of several consecrated young men who have left for other places, some to pursue academic studies. Though having been without a pastor, a weekly prayer-meeting has been sustained. The Sunday-school is in a flourishing condition under the superintendency of Mrs. Smith. The children and young people show a disposition to seek Bible knowledge and to be serious. The Board of Trustees are to be commended for the work accomplished in transforming an old store building into an attractive and convenient church. It is the purpose of the new pastor to organize the work on institutional lines as far as conditions will permit.

The work at Wallace needs to be developed for the city is growing in proportion to developments in the adjacent mining towns. Rev. A. R. Johnson has reorganized the Sunday-school at Burke and has made a monthly preaching appointment there. There is great interest at present in the pending political campaign. Many are apprehensive lest the lawless element may have control of the county. The county is still under U. S. marshal law and many of the best citizens are quite satisfied with the situation.

Sunday-school missionary J. T. Percival supplied Pilgrim church last Sunday morning and evening very acceptably. The Sunday previous Rev. F. V. Hoyt, the first pastor of the church supplied it. As usual the people were pleased to hear him. J. Edwards will preach his last sermons as pastor tomorrow.

The second church was supplied by Dr. W.

L. Hall, a former medical missionary in China, last Sunday.

Dr. Wallace of the Westminster church delivered a lecture at Whitman college on Thursday evening; subject, "Scare-crows—Ancient and Modern." His last series of Sunday evening discourses on "The Christianity of the Nineteenth Century" are drawing large audiences.

The social, supper and entertainment, conducted entirely by the men at the Hillyard church on Thursday evening, was a success and the proceeds were satisfactory.

Among the last evidences of progress on the part of this church is a new furnace. This church is constantly growing in number and influence.

The Pleasant Prairie C. E. Society had a social on Wednesday evening and Mr. Sizer, state president, delivered a lecture. Many members of this church surprised Pastor Krause on his recent birthday, leaving expressions of hearty appreciation.

Horace C. Mason of Pullman has declined the call to Second church, Spokane, vacant by the appointment of Rev. Wm. Davies as missionary superintendent of Alaska. The church held a large and enthusiastic meeting in protest to the removal of the pastor. The salary was increased to \$1,200 and parsonage, and pledges of renewed and enlarged Christian activity were made.

Spokane, October 27th.

Timely Action upon a Vital Reform.

The Northern Berkshire Ministerial Association of Massachusetts has recently sent forth the following resolutions over their own signatures:

"Believing it to be our solemn duty to maintain inviolate, so far as we are able, the sacred character of the church and to protect the sanctity of the marriage relation from being compromised by hasty and unwise action; be it therefore

"Resolved, That we, the undersigned members of the Northern Berkshire ministerial association enter into compact to officiate at no marriage ceremony within the town or city in which we live, unless one or both of the contracting parties can give satisfactory evidence, other than that of a marriage license, of their right to be married according to the usages of the church.

"We further agree not to officiate at the marriage of any divorced person whose husband or wife is still living, except it be the innocent party whose divorce was obtained on the ground of adultery."

This action has been taken not a moment too soon. It is indisputable that it strikes at one of the most formidable perils by which modern society is threatened; an evil to which

Protestant ministers have been all too insensible, and which by their culpable laxness they have too often aided and abetted, instead of sternly condemning and vigorously opposing. We submit that these hasty marriages, easy divorces and quickly renewed marital relations differ in no essential respect from that polygamy against which we are memorializing Congress; that progressive polygamy aims a blow at American life and institutions every whit as deadly as simultaneous polygamy can strike; that the Christian ministry owes it to the sacred cause it is set to maintain, to lead in the crusade against this foe to all righteousness; and that no efforts can be deemed adequate which do not include an uncompromising refusal to dishonor the holy estate of matrimony by casting over these sacriligious perversions the mantle of religion. We wish that here in California there might be similar formal, united action.

How Zulu Women Sew.

The girls who are learning to sew, as well as those who are already quite skillful with the needle, will be interested in knowing how the Zulu woman sews. Her skill in sewing fur is a household word in South Africa, we are told, and some of the other tribes compete with them. The needle employed is widely different from that used by the ordinary needlewoman. In the first place, it has no eye; in the second, it is like a skewer, pointed at one end and thick at the other.

The thread is not of cotton, but is made of the sinews of various animals, the best being made from the sinews in the neck of a giraffe. It is stiff, inelastic, with a great tendency to "kink" and tangle itself up with anything near it. Before being used it is steeped in hot water until it is quite soft, and is then beaten between two smooth stones, which causes it to separate into filaments, which can thus be obtained of any strength and thickness. Thus the seamstress has a considerable amount of labor before she commences with the real work in hand.

Finally she squats on the ground (for no native stands to work, or do anything else, who can possibly help it), and, taking her needle, bores two holes in the edge of the rug or garment on which she is working. The thread is then pushed through with the butt of the needle, drawn tightly, and two more holes are made with a like result, the skewer progressing very slowly compared with an English needlewoman, but fast enough for a country where time is of no value whatever.

The skin upon which the seamstress is working is damped with water before she commences, and as the damp thread and hide dry out it brings the work very closely together.

This is very carefully attended to and the work is not allowed to get dry until finished, when the seamstress lays it flat upon the ground, pulling it this way and that and arranging the hair for several hours, until the skin being generally dry, it is impossible to find the joint or horn with the naked eye.—The Presbyterian.

Only a Button.

It was of trifling value—only a button—but it served as an index to character.

Among ten or twelve raftsmen was a fifteen-year-old boy. They were "laying by," that being the raftman's expression for waiting for the water in the river, which was then "too high for running," to "fall," so they could proceed down with their rafts to market.

They were hardy, uncouth, large-hearted, fearless mountaineers; coarsely attired, some of them even ragged, but as hopeful and independent as if they owned all the rafts on the river. The five or six days during which they had to "lay by" were spent in various ways—pitching horsehoes, jumping, wrestling, "playing mumbly-peg," and climbing to the top of the great crags which overlooked the river and its valley.

One day, while in the barroom of the hotel at which they were stopping, one of the young men whose coat was much the worse for wear and entirely buttonless, remarked that if he only had a button he could sew it on and make himself much more comfortable.

The fifteen-year-old boy, without saying a word, took out his pocket-knife and cut the lower button from his own single-breasted coat, and, handing it over, said, "Here, here is a button; I have enough left on my coat without it."

The young man accepted it with thanks, and at once proceeded to sew it on to his coat; and the boy had no thought of having done anything praiseworthy.

But an elderly, philosophic Englishman, who was one of the "crew," seated near by, and who had thoughtfully witnessed the whole performance, came forward now, and, laying his hand upon the boy's shoulder, remarked, "My boy, that act is an index to your character; and I was just thinking, if our young Americans are so bound together by mutual regard that they will cut their buttons from their coats to help each other out of a tight place, this country can defy the armies of the world."

Yes, it was only a button; but it indicated a willingness of heart to sacrifice for the comfort of others, and that, after all, is the marrow of the spirit of the Lord Jesus. He came into the world, not to glorify himself, but to lay down his life for the world.—Religious Telescope.

HINTS ON HEALTH.

Never hurry the sick while eat-

Pleasant little surprises help eatly.

Never talk about disagreeable things then.

Something from a neighbor's is even a treat.

Neighbors, just please remember when you can furnish some little relish.

It is oftenest best not to speak of food until served.

A cheery face and voice help to make the tray attractive.

Have everything neat and dainty about the tray, stand or table.

Anything disliked should be carefully put out of sight or changed.

Wet a clean wash cloth and wash the face and hands before eating.

A hot drink at bedtime often refreshes and soothes both the body and the well.

A little nourishment at regular intervals during the night is needed by the very weak.

A little hot drink to sip between meals for the weak or the aged, and the tired also, is a tonic.

The remembrance and thoughtfulness of one's weakness and need warms the heart and aids digestion.

If food must be given when there is no relish for it, make it palatable, but nourishing. Give it in small cases punctually, as you would a medicine.

A cup of hot milk, a little thickened milk, or hot drink of any kind preferred, on waking in the morning, helps to give tone for the coming breakfast.

Scatter seeds of sunshine; the world is better for a smile.

Deafness Cannot Be Cured

Local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it has a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result. And unless the inflammation can be got out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

J. E. CHENEY & CO., Toledo, O., Sold by Druggists, 75c. Hall's Family Pills are the best.

Strength and Vigor

Mr. C. M. Scott, 1849 Dorchester Avenue, Boston, Mass., tells how he became a strong, hearty man:

"About two years ago I suffered from general debility and I doubt if there was anybody more utterly miserable than I was. I had no life or energy, and was as depressed mentally as I was worn out physically. It was not at all unusual for me to go to sleep over my work. My blood was thin and watery, but the worst of it all was the dreadful, wearying nervousness at night. When I retired at ten o'clock, instead of going to sleep I would toss and turn till well on into the morning, and when I awoke it was without any feeling of being refreshed or rested. I lost so much flesh that I got down to 122 pounds in weight, and I had no desire for food.

"Last January a friend urged me to try Dr. Williams' Pink Pills for Pale People. I had previously tried many different kinds of remedies and had consulted three physicians, but the little relief they gave was very brief, so I was completely discouraged. My friends, however, insisted and I tried the medicine.

"By the time the second box was begun there was such evident improvement that I continued taking them till the ninth box, when I felt that I was entirely cured. I now weigh 158 pounds. There is no sign of nervousness, I rest well and feel strong, and am able to enjoy life once more. Mrs. Scott was feeling a little run down a few weeks ago, but she immediately began taking Dr. Williams' Pink Pills for Pale People and she is experiencing the same beneficial results that I did."

(Signed)

C. M. Scott.

Dr. Williams' Pink Pills for Pale People

Are sold in boxes (never in bulk), 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. WILLIAMS' MEDICINE COMPANY, Schenectady, N. Y.

Paul says: "I have learned in whatsoever state I am to be there with content." Enough is as good as a feast. If we can only feel that with what God gives us we have enough, we may be happy, whatever our condition.

We ought to make God and his kingdom and his righteousness first in our thought and desire. What to eat and drink and wear are secondary, and are gifts from God. Little gain it is to have worldly abundance without God's kingdom and righteousness. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

If men's faults were written on their foreheads they would never remove their hats.

If Your Brain is Tired Use Horsford's Acid Phosphate

DR. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

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SAN FRANCISCO.

Canada only lacks 237 square miles to be as large as the whole continent of Europe. It is nearly thirty times as large as Great Britain and Ireland, and is 300,000 square miles larger than the United States.

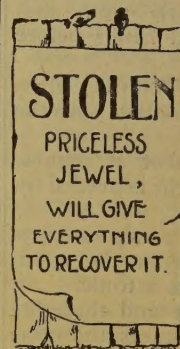
At a recent fire in Cambridge, Mass., an occupant of the damaged house was bewailing the loss of her purse. Several firemen joined in a search of the missing pocket-book, but after spending some time in their quest were still unsuccessful. Finally the Chief said to the woman: "How much was in the pocket-book?" As she answered, "Fifty-eight cents," the look of disgust on the Chief's face was too evident to be mistaken.

"Is marriage a failure? I should say not!" remarked an Oregon farmer. "Why, there's Lucindy, gits up in the mornin,' milks six cows, gits breakfast, starts four children to skewl, looks arter the other three, feeds the hens, likewise the hogs, likewise some motherless sheep, skims twenty pans of milk, washes the clothes, gits dinner, et cetera, et cetera. Think I could hire anybody to do it for what she gits? Not much! Marriage, sir, is a success; a great success!"—Woman's Journal.

After a man has owed you money as long as two years he begins to believe the account is not right. At the end of three years he thinks you are a thief.—Atchison Globe.

In proportion to its size Switzerland has more hotels than any other country in the world. No fewer

than 1,700 hosteleries are on the list and the receipts of the hotel-keepers amount to \$25,000,000 a year.



Health is a priceless jewel. Everybody admits that. Yet the people who protect their gold by burglar alarms, and lock their diamonds in a steel vault, make not the least effort to protect the jewel they declare to be priceless. Some day they find the jewel is gone, stolen by thief, Disease, and they are willing to give everything to get it back.

The quickest and surest way to the recovery of lost health, is by the use of that radical and rational remedy, Dr. Pierce's Golden Medical Discovery. Diseases which originate in the stomach must be cured through the stomach. A host of chronic sufferers who had "doctored" for years for a diseased heart, liver or spleen, have at last used "Golden Medical Discovery" for the blood, stomach and organs of digestion and nutrition, and found a perfect cure of the hitherto incurable ailments. The most convincing argument for a trial of the "Golden Medical Discovery" is that it has cured so many people "given up" by the doctors.

There is no alcohol, cocaine, opium or other narcotic in "Golden Medical Discovery."

"I have long felt it my duty to acknowledge to you what your 'Golden Medical Discovery' and 'Favorite Prescription' have done for me," writes Miss Alice Hampton, of 199 East 4th St., Lexington, Ky. "I had intermittent fever (or fever and ague) one year before taking your medicines, and was pronounced incurable. Had a very bad cough. My arms and shoulders would ache and sometimes I would feel so numb I thought I was dying. I had also a bad case of womb trouble from which I suffered great pain. Had it not been for Dr. Pierce's medicines I know I would have been in my grave. I have taken three bottles of each of your medicines."

For stomach, bowels and liver, when disordered, use Dr. Pierce's Pleasant Pellets.